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DETROIT, MICH.
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PRESENTED TO THE CENTRAL CONFERENCE OF AMERICAN RABBIS BY THE WIFE AND CHILDREN OF ISAAC M. WISE, IN COMMEMORATION OF THE TWENTY-FIFTH ANNIVERSARY OF THE CONFERENCE





ISAAC MAYER WISE

FOUNDER AND FIRST PRESIDENT
OF THE
CENTRAL CONFERENCE OF AMERICAN RABBIS
1889-1900

CENTRAL CONFERENCE

OF

AMERICAN RABBIS

[Annual convention]

VOLUME XXIV

EDITED BY

JULIAN MORGENSTERN

TWENTY-FIFTH ANNIVERSARY
CONVENTION

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Lefkowitz, David,
Mannheimer, Eugene,
Rauch, Joseph.

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Foster, Solomon,

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Rosenau, William.

Minister's Handbook

Rosenau, Wm., *Chairman,*
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Blau, Joel,
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Calisch, E. N.,
Frisch, E.,
Grossmann, Rudolph,
Klein, Jacob,
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Noot, M.

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Responsa

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Willner, Wolff.

Revision of Union Prayer Book

Heller, Max, *Chairman,*
Enelow, H. G.,
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Harris, M. H.,
Mendes, F. de Sola,
Morgenstern, Julian,
Moses, Isaac S.,
Philipson, David.

Revision of Morning Service

Rauch, Joseph, *Chairman,*
Buttenwieser, M.,
Levi, Harry.

Sermonic Literature

Hirshberg, Samuel, *Chairman,*
Brill, Abram,
Messing, Aaron J.,
Moses, Alfred G.,
Raisin, Max,
Weinstein, A. L.

Social and Religious Union

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Marcuson, I. E.,
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Tintner, B. A.,
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Wise, Stephen S.,
Wolf, Horace J.,
Witt, Louis.

Solicitation of Funds

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Greenburg, William H.,
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Joseph, Theo. F.,
Kory, Sol. L.,
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Zepin, George.

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Singer, Jacob,
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Goldstein, Sidney E.,
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Krass, Nathan,
Mannheimer, Leo.

(*b*) *Dependents, Defectives and Delinquents*

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Yearbook Editors

Schulman, Samuel, *Chairman,*
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Stolz, Joseph.

PROGRAM

TWENTY-FIFTH ANNIVERSARY CONVENTION

OF THE

CENTRAL CONFERENCE OF AMERICAN RABBIS

DETROIT, MICH., JUNE 30—JULY 7, 1914.

TUESDAY EVENING, JUNE 30.

Opening Prayer—Rabbi Sigmund Hecht.
Evening Service—Rabbi Samuel H. Goldenson.
Address of Welcome—Rabbi Leo M. Franklin.
Response to the Address of Welcome—Rabbi William Rosenau.
Message of the President—Rabbi Moses J. Gries.
Memorial Resolutions:
- Rabbi Solomon H. Bauer—Rabbi Joseph Stolz.
- Rabbi Henry J. Messing—Rabbi Samuel Wolfenstein.
- Rabbi Isaac L. Leucht—Rabbi Edward N. Calisch.

Benediction—Rabbi Sigmund Hecht.

WEDNESDAY MORNING, JULY 1.

Opening Prayer—Rabbi Seymour G. Bottigheimer.
Roll Call.
Reports:
- Recording Secretary—Rabbi Morris M. Feuerlicht.
- Corresponding Secretary—Rabbi Joseph S. Kornfeld.
- Treasurer—Rabbi Leo M. Franklin.
- Solicitation Committee—Rabbi Morris M. Feuerlicht.
- Publication Committee—Rabbi Adolf Guttmacher.
- Investment Committee—Rabbi Leo M. Franklin.
- Finance Committee—Rabbi Joseph S. Kornfeld.
- Curators of Archives—Rabbi Julian Morgenstern.
- Committee on Arbitration—Rabbi Martin A. Meyer.
- Cooperation with National Organizations—Rabbi Moses J. Gries.
- Committee on Synagog Music—Rabbi Harry H. Mayer.

WEDNESDAY AFTERNOON.

Report of Committee on Minister's Handbook—Rabbi William Rosenau.
Paper: The Significance of the Agada—Rabbi Hyman G. Enelow.
Discussion led by—Rabbi Kaufman Kohler.

RELIGIOUS EDUCATION DAY.

THURSDAY MORNING, JULY 2.

Opening Prayer—Rabbi Adolf Guttmacher.
Report of Committee on Religious Education—Rabbi Abram Simon.
Symposium: The Recent Progress of Religious Education—
The Religious Education Association—Dr. Henry F. Cope.
The Bureau of Education of the New York "Community"—Rabbi Judah L. Magnes.
The Correspondence School of the Jewish Chautauqua Society—Rabbi William Rosenau.
The Teachers' Institute of the Hebrew Union College—Rabbi Louis Grossmann.
The Department of Synagog and School Extension of the Union of American Hebrew Congregations—Rabbi George Zepin.
Reports:
Committee on Descriptive Catalog—Rabbi George Zepin.
Committee on Census—Rabbi Jacob D. Schwarz.

THURSDAY AFTERNOON.

Report of Committee on Change of Confirmation Day—Rabbi Adolf Guttmacher.
Papers:
The Use of the Bible as a Textbook in the Religious School—Rabbi Ephraim Frisch.
The Use of Stories in Religious School Work—Rabbi Isaac E. Marcuson.
Illustrated Lecture: Field and Mountain in the Holy Land—Rabbi Max J. Merritt.

FRIDAY MORNING, JULY 3.

Opening Prayer—Rabbi Rudolph Grossmann.
Reports:
Committee on Sermonic Literature—Rabbi Samuel Hirshberg.
Committee on Summer Services—Rabbi Tobias Schanfarber.
Committee on Tracts—Rabbi Hyman G. Enelow.
Review: Yahuda's "Bachja ibn Pakuda"—Rabbi Israel Bettan.
Report of Committee on Revision of Weekday Service—Rabbi Joseph Rauch.

FRIDAY EVENING.

Sabbath Evening Service—Rabbi Edward N. Calisch.
Anniversary Address: The Principles and Achievements of the Central Conference of American Rabbis—Rabbi David Philipson.
Benediction—Rabbi Samuel Wolfenstein.

SATURDAY MORNING, JULY 4.

Sabbath Morning Service—Rabbi David Lefkowitz.
Reading from the Thorah—Rabbi Max Heller.
Conference Sermon—Rabbi Moses P. Jacobson.
Benediction—Rabbi Gotthard Deutsch.

ANNIVERSARY MEETING.

SUNDAY MORNING, JULY 5.

Opening Prayer—Rabbi Henry Cohen.
Symposium: The Progress of the Conference:
- Isaac M. Wise, Founder and First President, 1889-1900—Rabbi Kaufman Kohler, Honorary President.
- Addresses by Past Presidents and President:
 - Rabbi Joseph Silverman—1900-1903.
 - Rabbi Joseph Stolz—1905-1907.
 - Rabbi David Philipson—1907-1909.
 - Rabbi Max Heller—1909-1911.
 - Rabbi Moses J. Gries—1913-....

Closing Prayer—Rabbi Stephen S. Wise.

SUNDAY EVENING.

Opening Prayer—Rabbi Charles S. Levi.
Reports:
- Department of Synagog and Social Service:
 - (a) Committee on Synagog and Industrial Relations—Rabbi Solomon Foster.
 - (b) Committee on Dependents, Defectives and Delinquents—Rabbi Louis Bernstein.

Round Table: The Synagog and Social Service—Rabbi Sidney E. Goldstein.
Review, "Religion in Social Action," by Graham Taylor—Rabbi Horace J. Wolf.

MONDAY MORNING, JULY 6.

Opening Prayer—Rabbi M. Sessler.
Reports:
- Relief Committee—Rabbi Samuel N. Deinard.
- Committee on Editing Yearbook—Rabbi Solomon Foster.
- Committee on Systematic Theology—Rabbi Samuel Schulman.
- Committee on Contemporaneous History—Rabbi Gotthard Deutsch.
- Committee on Civil and Religious Marriage Laws—Rabbi Joseph Silverman.

MONDAY AFTERNOON.

Opening Prayer—Rabbi Aaron J. Messing.
Reports:
- Committee on Revision of the Union Prayerbook—Rabbi Max Heller.
- Supplementary Report of Committee on Revision of the Weekday Service—Rabbi Joseph Rauch.
- Committee on Church and State—Rabbi David Philipson.
- Special Committee on Ethical Instruction in the Public Schools—Rabbi David Philipson.

MONDAY EVENING.

Reports:
- Committee on Religious Work in Universities—Rabbi Henry Berkowitz.
- Supplementary Report—Rabbi Leo M. Franklin.
- Committee on President's Message—Rabbi David Philipson.
- Committee on Social and Religious Union—Rabbi Joseph Stolz.

TUESDAY MORNING, JULY 7.

Opening Prayer—Rabbi Isaac L. Rypins.
- Committee on Editing Yearbook—Rabbi Solomon Foster.
- Committee on Responsa—Rabbi Kaufman Kohler.
- Committee on Resolutions—Rabbi Joseph Stolz.
- Committee on Memorial Resolutions—Rabbi Sigmund Hecht.
- Auditing Committee—Rabbi Isaac E. Marcuson.
- Special Committee on Conference Lectureship Resolution—Rabbi Stephen S. Wise.
- Committee on Nominations—Rabbi Solomon Foster.
- Special Committee on Nominations—Rabbi Solomon Foster.

Election of Officers.
Closing Prayer and Benediction—Rabbi Kaufman Kohler.

PROCEEDINGS OF THE

TWENTY-FIFTH ANNIVERSARY CONVENTION

OF THE

CENTRAL CONFERENCE OF AMERICAN RABBIS

DETROIT, MICH., JUNE 30—JULY 7, 1914.

The Twenty-Fifth Anniversary Convention of the Central Conference of American Rabbis was called to order in Detroit, Mich., the city of its foundation, at Temple Beth El, on Tuesday, June 30, 1914, at 8:00 p. m., with the President, Rabbi Moses J. Gries, in the Chair.

The opening prayer was delivered by Rabbi Sigmund Hecht.

We praise Thee, O Lord, who hast preserved us in life and health and hast permitted us to reach this glorious day of the Silver Anniversary of the Central Conference of American Rabbis. We look back with grateful hearts to the years that have gone by, and particularly to the time when in this city the cornerstone was laid of that great institution by which the teachers of American Israel banded together to promote the work of Thy word and of Thy will. Under Thy benign influence this institution has grown and its benefits have enlarged, to affect for good all mankind. And today we are here again to celebrate the twenty-fifth anniversary of that foundation and to meet again in council, that we may further the welfare of the cause that is nearest to our hearts. We pray Thee, O our God, to be with us in all our deliberations. Direct our minds upon that in which Thou delightest. Make us faithful servants unto Thee and unto Thy people, Israel. Bless through us the memory of the sainted founder of this Conference. Bless the officers of this Conference, and all its members, who have come hither from far and near to magnify Thee and to glorify Thy word. May Thy blessing rest upon this city and all its inhabitants and institutions. We pray for union in Israel. We pray for the light that shall illumine our minds, that we may work for mankind as well as for Israel. Unto Thee be glory forevermore, Amen.

The Evening Service (Union Prayer Book, I, 231-240), was read by Rabbi Samuel H. Goldenson.

Rabbi Leo M. Franklin welcomed the Conference to Detroit and to Temple Beth El with the following words:

With all the pride that a mother feels when her son, grown to maturity, returns to the home of his childbood, robust and honor-laden, the community of Detroit rejoices in the homecoming to this city, after a quarter century of high achievement, of the Central Conference of American Rabbis. Some there are among you, my colleagues, and one or two among the members of this congregation, who yet recall how, during a session of the Union of American Hebrew Congregations held in this city in the parlors of the old Russell House, there was brought into being, under the inspiration of our immortal leader, Isaac M. Wise, this organization, destined to become, after the lapse of a quarter of a century, the largest and the most influential rabbinical body in the whole world. The Conference is but one of the fruits of his genius, whose name and memory we delight to honor, but it is by no means the least of his works.

As the American rabbinate has grown in numbers and in power, this Central Conference of American Rabbis has not only come to represent a bond of unity among the teachers themselves, but the unifying spirit, of which it has stood sponsor, has so influenced the congregations of this land that, praying the same prayers from its Union Prayer Book and singing the same songs, as they shall, from its Union Hymnal, sharing the same hopes and the same ideals as, under the guidance of high-minded men, they do, American Jews, united in spirit, stand as the defenders of those principles of truth and righteousness for which our fathers, through all the centuries, have dared to die and live.

Not empty and formal, therefore, are the words of welcome which, in behalf of this congregation and community, it is my privilege to speak to you. We esteem it a privilege, rare and rich, that you have chosen to come here for the celebration of your Silver Jubilee. As history counts time, a quarter of a century is but a brief space. Yet for American Israel these last twenty-five years have been epoch-making and deciding. While they have run their course, the Jew in America has been steadily coming into his own. Out of the ghetto and the Judenstrasse he has emerged, the man, free in body, free in mind, and free in spirit—the American citizen indeed, but for all that intensely and unchangeably the Jew.

The finding of his better self has been in no small part due to the influence of the men who are gathered in this holy house tonight. Little doubt have I that the deliberations of this Jubilee convention will add their quota to the debt under which the Jew of America already stands to your honorable body. God grant that it be so. We in Detroit shall

be the more pleased if every hope that your hearts cherish shall be brought nearer fulfillment, and if every ideal that you hold dear shall become more nearly realized during your deliberations in this city. We give you welcome, then, to our city, to our Temple, to our homes and to our hearts. The host shall rejoice if the guest shall prosper in our midst. Our *Baruch habbo* is hearty and sincere. *Berachnuchem mibbeth Adonoi.* Sincerely we greet you with blessing in this house of God.

Rabbi William Rosenau, Vice-President of the Conference, responded:

Most cordial is the welcome which has just been addressed to us, the members of the Central Conference of American Rabbis, about to convene in annual assembly for serious consideration and earnest debate. Such greeting merits more than passing recognition. Anticipating the ready proffer of this community's hospitality, the Executive Board has made just provision for an official response. To have been appointed spokesman of this large body of teachers, for the expression of its appreciation, is an honor I prize most highly.

This is the third time Detroit has opened to the Central Conference of American Rabbis the doors leading to its homes and hearts. Our first meeting within these gates took place July 9, 1889; our second, June 29, 1903, and our third, today, on this, a more than ordinary historical occasion in the life of our organization.

Careful observation and exhaustive scrutiny are not needed to note the many changes for the better which have in every respect been wrought here—in this city of the lakes—since last we pitched our tents in its midst. The municipality, celebrated for its prosperity, has been made more prosperous; well known for its beauty, has been made more beautiful; and, far-famed for its culture, has been made more cultured. In the very marked growth of the general community, the Jewish community has participated. In recent years Detroit Jewry has not only increased in point of numbers by dint of natural causes, but has also expanded in Jewish influence through the wisdom of rabbinical leadership and communal activity. We rejoice in the progress you, our hosts, have made. We congratulate you upon your every achievement.

Having been fortunate enough in the past to enjoy your hospitality, and, having learned of your steady strides forward, it is but natural that we should delight to come hither again. In fact, there is no city in all America more fitting as meeting place for the Silver Anniversary of the Central Conference of American Rabbis than is Detroit, where the Conference was given birth. I well remember the hour when on July 9, 1889, in the old Russell House, one of our number rose and submitted to the Rabbis assembled the proposition, previously circulated, for the organization of this, our body.

As I contemplate the entrance of the Central Conference of American Rabbis on its career, by no means at that time promising security and permanence, the Central Conference assumes a marked resemblance to Jacob, our Patriarch. Like Jacob it is a wanderer sent upon a path fraught with obstacles and dangers. Many wanderers before Jacob had been overwhelmed by misfortune. Also many Conferences, before the Central Conference, could not endure amid an ever-varying Jewish *milieu* and Jewish outlook. Luckily for us, however, like Jacob, the Central Conference came at the start of its journeying, to a Beth El—the Beth El of Detroit. Here too ויחלם, the Central Conference had dreams amid the inspiring influence of a genuinely Jewish atmosphere. It faced perplexing problems. It espoused worthy aspirations. It cherished fervent hopes. It looked toward blessed accomplishment. In a word, it pledged itself to Jewish organization, Jewish order, Jewish uplift, Jewish stimulation and Jewish potency. What else could the nobility and firmness of its resolution bring to the Central Conference than the promise given to Jacob: הנה אנכי עמך ושמרתיך בכל אשר תלך "Behold, I (God) am with thee and will keep thee in all places whithersoever thou goest".

Since that memorable day, when the Conference first came to Beth El in Detroit, the Conference has made good. We can say this without fear of contradiction and charge of boastfulness. The Conference has grown to a membership of more than two hundred Rabbis united in a common cause and demonstrating, מה טוב ומה נעים שבת אחים גם יחד "How good and how beautiful it is for brethren to dwell together in unity". It has aroused among its constituents thoughtful research and literary activity. It has come to the assistance of the superannuated Rabbi. It has recognized and encouraged scholarship among Jews here and abroad. It has helped in the protection of civic and religious rights of Jews. It has issued under separate cover devotional literature, a variety of timely treatises and three tracts. Thus it has given beauty to the divine service, discipline to religious education and a better understanding of Jews and Judaism among non-Jews. Every subject which the Conference at its meetings discussed, was treated with fearlessness, but not without due regard for Jewish precedent and Jewish tradition.

The path of the Conference, like that of the patriarch Jacob, was also fraught with hardship. Although all of us are willing to forget and forgive the misrepresentations to which the Conference was frequently exposed at the hands of many of our coreligionists, we can not help but recall these hardships in our desire and right to prove the Conference's achievements. Moreover, because of the prestige the Conference has won for itself by its faithfulness to useful service, like Jacob of old in the case of Laban, the Conference has turned many a foe into friend.

Now, after twenty-five years of blessed activity, it seems as though

there comes to us the command, as it also came to Jacob: קום עלה בית אל ושב שם ועשה שם מזבח לאל "Arise, go up to Beth El and dwell there and make thee an altar unto God". In obedience to that command, we are here once more at Beth El in Detroit. Here we shall dwell for the next week. Here we hope to succeed in building, by means of our deliberations and resolutions, an altar monumentalizing our service and declaring the glory of God. Here we trust we shall be inspired to meet the needs of the future, as we were inspired twenty-five years ago to meet the needs of the past.

Yes, we trust that we shall be inspired to meet the needs of the future! With these needs we are compelled to reckon. The future of American Israel, it should be remembered, is not a repetition of old tendencies and a reproduction of former accomplishments. Conditions have greatly changed in American Jewry. Far be it from me to convey the idea that the Jew's philosophy is different today from what it was a quarter of a century ago. That is still and shall ever be the same. The firm conviction is mine, that: יבש חציר נבל ציץ ודבר אלהינו יקום לעולם "The grass withereth, the flower fadeth, but the word of our God endureth forever". However, there is also no denying that new conditions have brought with them new problems, and new problems call for a new emphasis. The spirit of the times demands that together with the accentuation of the Jewish truth and the Jewish idealism, we must betake ourselves to the application of the Jewish truth and the Jewish idealism to social betterment. For the furtherance of such policy, the Synagog must therefore, in addition to a House of Prayer, בית תפלה, and House of Study, בית חמדרש, be a Jewish Social Center, בית חכנסת. This phase of its activity does not make the Synagog less Jewish, but more Jewish. The Tabernacle of antiquity, the Temple of old, and the Synagog in later times, each was the center, the heart, of all the Jewish life. Only as the Synagog proves itself such, can it have a place in the larger present social organism and in the equation of an united humanity. I believe that we wish to enjoy recognition for Judaism's distinct contribution to the solution of the problems besetting mankind. I believe that we are here not for entertainment and cameraderie, but to work for such recognition. Only in the proportion in which Judaism makes its social influence felt, can Judaism expect to hold its own. And again, only in the proportion in which the Central Conference helps in the Jewish socialization of the world, along with other lofty purposes, can the Central Conference of American Rabbis prove a factor for good to American Jewry.

May God grant us the stimulation to help the further development and to make real the wider usefulness of the Jewish truth, the Jewish philosophy and the Jewish life. We would be benefited, and benefit in turn, by this and every subsequent meeting of our organization as we have been

benefited by gatherings in previous years. Ours is the purpose, as well as the prayer, not to see God's word depart from our mouths, the mouths of our children, and the mouths of our children's children.

The Annual Message of the President was read (see Appendix A), and upon motion was referred to the Committee on President's Message, to be appointed during the course of the Convention.

Memorial Addresses in honor of the following members of the Conference who had passed away during the year, Rabbi Solomon H. Bauer of Chicago, Rabbi Henry J. Messing of St. Louis, and Rabbi Isaac L. Leucht of New Orleans, were delivered by Rabbis Joseph Stolz, Samuel Wolfenstein and Edward N. Calisch respectively (see Appendix E). Adoration and Kaddish (Union Prayer Book, I, 48-51), were read, the latter participated in by all the members of the Conference in memory of their departed colleagues. The benediction was pronounced by Rabbi Sigmund Hecht.

A reception was thereupon tendered the members of the Conference in the vestry room of the Temple by the Detroit community.

WEDNESDAY MORNING, JULY 1, 1914

The Conference assembled in the vestry-room of Temple Beth El. The President, Rabbi Moses J. Gries, occupied the chair. The opening prayer was delivered by Rabbi S. G. Bottigheimer. To the roll call the following ninety members answered present during the course of the Convention:

Alexander, David
Bernstein, Louis
Bettan, Israel
Blau, Joel
Bottigheimer, Seymour G.
Brill, Abram
Buttenwieser, Moses
Calisch, Edward N.
Cohen, Henry
Currick, Max C.
Deinard, Samuel N.
Deutsch, Gotthard
Enelow, Hyman G.
Englander, Henry
Ettelson, Harry W.
Feuerlicht, Morris M.
Fichman, David
Foster, Solomon

Fox, G. George
Franklin, Leo M.
Frisch, Ephraim
Goldenson, Samuel H.
Goldstein, Sidney E.
Greenburg, William H.
Gries, Moses J.
Gross, Louis D.
Grossmann, Louis
Grossmann, Rudolph
Guttmacher, Adolf
Hecht, Sigmund
Heller, Maximilian
Hirschberg, Abram
Jacobs, Pizer W.
Jacobson, Moses P.
Kaplan, Israel L.
Kaplan, Jacob H.
Kohler, Kaufman
Kornfeld, Joseph S.
Landman, Isaac
Latz, Charles B.
Lazaron, Morris S.
Lefkovits, Maurice
Lefkowitz, David
Levi, Charles S.
Levinger, Lee J.
Levy, David
Levy, Felix A.
Levy, J. Leonard
Liknaitz, David L.
Lovitch, Meyer
Lyons, Alexander
Magnes, Judah Leon
Magnin, Edgar F.
Mann, Louis L.
Marcuson, Isaac E.
Masure, Maurice M.
Mayer, Harry H.
Merritt, Max J.
Messing, Aaron J.
Messing, Mayer
Morgenstern, Julian
Moses, Alfred G.
Newfield, Morris
Philipson, David
Philo, Isadore E.
Pollak, Jacob B.
Raisin, Max
Rasinsky, Marius
Rauch, Joseph
Reichler, Max
Rosenau, William
Rosenbaum, David
Rothstein, Leonard J.
Rypins, Isaac L.
Schwarz, Jacob D.
Sessler, M.
Silverman, Joseph
Singer, Jacob
Stern, Nathan
Stolz, Joseph
Stolz, Joseph H.
Voorsanger, Elkan C.
Weinstein, Aaron L.
Wise, Stephen S.
Witt, Louis
Wolf, Horace J.
Wolfenstein, Samuel
Wolsey, Louis
Zepin, George
Zielonka, Martin

Upon motion, the appointment of an Assistant Secretary, to act during the Convention, was authorized. Rabbi Julian Morgenstern was appointed to the office.

The report of the Recording Secretary, Rabbi Morris M. Feuerlicht, was read.

REPORT OF THE RECORDING SECRETARY

To the President and Members of the Central Conference of American Rabbis:

BRETHREN: Since the last convention held in Atlantic City, July 2-8, 1913, the Executive Board held three meetings: Atlantic City, July 8, 1913; Cincinnati, October 27-28, 1913; and Detroit, June 30, 1914. Besides the necessary routine work and the consideration of questions to be handled by the various standing committees, which are to make specific reports at this meeting, the business of the Executive Board may be summarized as follows:

The time of this year's convention was fixed in accordance with a postal referendum vote of the members, which resulted, 68 in favor of July and 54 in favor of April. This being the twenty-fifth anniversary of the birth of the Conference, it was decided that a presentation of the work of the Conference, and that of other national organizations created by, or cooperating with, the Conference, be made the feature of this year's program. Distinguished Jews throughout the world were to be invited to attend the meeting. The recommendation of the Corresponding Secretary at the Atlantic City Convention that certain papers contained in the early yearbooks of the Conference be reprinted as part of the anniversary celebration was favorably acted upon, and notices asking for copies of early yearbooks were inserted in the Jewish press accordingly. Final action in the matter is to be taken at this Convention.

All the publications of the Conference were ordered to be exhibited at every meeting of the Conference. Official correspondence of the President of the Conference is to be prepared in the future in duplicate, one copy to be sent to the Corresponding Secretary, and one copy to be retained by the President. Correspondence now in the possession of past presidents was ordered deposited in the archives of the Conference.

The Yearbook Committee was instructed to print only such resolutions as, in its discretion, should be printed. It was suggested and decided to recommend that hereafter a salaried editor, to act with an advisory committee in the editing of the yearbook, be appointed.

The President was instructed to arrange for the making of two copies of the file index record of the members of the Conference, one for the use of the President and one for the use of the Recording Secretary. Reprints of the Conference membership list and list of standing committees were ordered, one copy to be sent to each member of the Conference at the same time that the yearbook is distributed.

Rabbi Morgenstern was asked to have prepared three copies of the membership index record and also of the record of Conference sermons, lectures and papers.

In order that the paper read by Rabbi Singer at the Atlantic City Convention might be made available to the choirmasters and directors of

the country, 1000 copies were ordered printed. The number for distribution and file respectively was left to the Yearbook Committee to determine. 250 copies of Rabbi Lauterbach's paper, and 1000 copies of Rabbi Heller's paper before the last convention were also ordered printed, with permission granted the latter to have printed and to sell an additional 1000 copies.

The name of the Committee on Cooperation in Emergency was changed to Committee on Cooperation with National Organizations.

Rabbis Gries, Heller, Philipson and Schulman were elected as the four representatives of the Conference to the joint editorial board of the U. A. H. C. and the C. C. A. R.

Rabbi Calisch was appointed Chairman of the Committee to represent the Conference at the Centennial Peace Celebration, Richmond, Va.

Rabbi Philipson, Chairman of the Tract Committee, was authorized to have printed 18,000 extra copies of the last tract, available, on account of surplus paper, at a cost of $90.00.

A subcommittee, consisting of Rabbis H. H. Mayer, Guttmacher and Gries, was authorized to arrange and determine all details for the publication and sale of the new Hymnal.

In response to an invitation to hold the convention in San Francisco in 1915, it was resolved that the invitation be not accepted because of the impractibility of holding a convention at the time of the Exposition.

Action on resolutions and recommendations of reports presented at the Atlantic City Convention and referred to the Executive Board was taken as follows:

The recommendation of the Auditing Committee that an expert accountant be employed every year to examine all accounts of the Conference was adopted.

The Tract Committee was empowered to publish reprints of Tracts I and II. Rabbi Heller was instructed to inquire into ways and means of translating into Yiddish and circulating thus the tracts of the Conference.

The Committee on Church and State was instructed to appoint a representative in every state to deal with all problems appertaining to Church and State.

The Committee on Contemporaneous History was instructed to present to this Conference a plan for such religious propaganda as it recommended in behalf of the Turkish Jews in America. The Committee's recommendation that a chapel, teacher and other religious needs of the newly found Jewish colony at Los Angeles be provided, was referred to the Committee on Synagog and School Extension of the U. A. H. C. The recommendation that Saturday nearest Peace Day, May 18, be utilized by members of the Conference for sermons on Universal Peace, was adopted.

The recommendation of the Committee on Synagog and Industrial Relations, that symposia on present industrial conditions be held in at least two cities, was not concurred in. Similar action was taken with

reference to the recommendation that the Conference notify labor and employers' organizations of its readiness to adjust difficulties between them.

The confirmation portion of the report of the Committee on Social and Religious Union was referred to the special committee appointed to report upon Rabbi Krauskopf's recommendation with reference to confirmation.

The question of interest on the Relief Fund and Investments was referred to the Finance Committee to report at this Convention.

The Committee on Civil and Religious Marriage Laws was instructed to formulate a new report for this Convention.

On the resolution for combating conversionist activities, a special committee was appointed to investigate and report at this Convention on the status of the problem.

A special committee was appointed to formulate a resolution on the subject of ethical instruction in the public schools to be presented at this Convention.

The President was instructed to bring to the attention of the Board of Governors of the Hebrew Union College the recommendation of the Committee on Resolutions that instruction in music be included in the curriculum of the College.

The resolution against secret fraternities in colleges was referred to the Committee on Religious Work in Universities.

Action on the motion of Rabbi Krauskopf before the last Convention that all committee members' expenses be paid, was taken, to the effect that the expenses of no committees for meeting be paid unless authorized by the Conference, or, in the interim, by the Executive Board or the President, but that all necessary expenses for correspondence of committees be paid.

The Chairman of the Hymnal Committee was granted authority to spend a sum not to exceed $250.00 for making an extra copy of the Hymnal manuscript.

In accordance with the action of the Atlantic City Convention, the sum of $100.00 was appropriated to the Building Fund of Congregation Beth Israel, Atlantic City.

The following Rabbis were elected to membership in the Conference: J. S. Abels, Altoona, Pa.; Joseph Hevesh, Chicago, Ill.; Isadore Isaacson, Selma, Ala.; Israel Kaplan, Natchez, Miss.; Charles B. Latz, Ft. Smith, Ark.; Morris S. Lazaron, Wheeling, W. Va.; J. K. Levin, Helena, Mont.; Lee J. Levinger, Paducah, Ky.; Edward Lissman, New York City; Edgar F. Magnin, Stockton, Cal.; Louis L. Mann, New Haven, Conn.; Marius Rasinsky, Paterson, N. J.; and Elkan C. Voorsanger, Grand Rapids, Mich. Rabbi Sidney E. Goldstein was reinstated to membership. Rabbis J. Leiser, A. J. Messing, Jr., and Julius H. Meyer, were suspended.

Respectfully submitted,

MORRIS M. FEUERLICHT,

Recording Secretary.

The report was received and adopted.

The report of the Corresponding Secretary, Rabbi Joseph S. Kornfeld, was presented.

REPORT OF THE CORRESPONDING SECRETARY

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: To detail my work as your Corresponding Secretary from July 9, 1913, up to the present time, would be superfluous, as the nature of that work never varies, except possibly that with each succeeding year it is becoming increasingly onerous. It is, therefore, very gratifying to report that far from having been burdensome, the discharge of my duties was rendered a positive pleasure by the uniform courtesy of the members and the never failing consideration of our President. I trust that I have performed these duties with a due sense of responsibility and a becoming appreciation of the dignity of an officer of the Conference.

From July 9, 1913, to June 30, 1914, I issued, upon proper endorsement, 166 vouchers aggregating $7,424.42. The expense of the Executive Board meeting at Cincinnati was $178.00. $1,207.15 was drawn on account of the new Hymnal. The expenses incurred in the Secretary's office have been exceptionally low, amounting to a little over $100.00.

For the past several months, the demands for Tracts I and II have been very urgent and numerous. It is to be hoped that these tracts will soon be ready for distribution. You will be pleased to learn that many expressions of commendation have been received in regard to Tract III.

I beg to call attention to the fact that several inquiries have come to the Secretary concerning the appearance of our new Hymnal; many congregations greatly in need of hymn books are purposely delaying ordering a new supply until the new Hymnal is finished.

I would recommend that our calendars be distributed in the spring instead of the fall of the year, for the reason that by that time the dates for school and college examinations are already fixed, and it would be difficult, if at all possible, to change them in order to enable the Jewish pupils to observe their holidays.

In conclusion I beg to express my sincere appreciation to the President and the other officers of the Conference of their willing cooperation with me in performing the duties of my office.

All of which is respectfully submitted.

JOSEPH S. KORNFELD,
Corresponding Secretary.

Upon motion, the report was received and adopted, with the

exception of the recommendation on calendar, which was referred to the Executive Board.

The report of the Treasurer, Rabbi Leo M. Franklin, was presented.

REPORT OF THE TREASURER

To the Officers and Members of the Central Conference of American Rabbis:

GENTLEMEN: I have the honor to submit herewith my report as Treasurer from June 10, 1913, to June 10, 1914. An examination of the figures will show a total increase in our resources since last year amounting to $4,117.14, and this despite the fact that in all of our sources of income except interest there has been some falling off. Our expenses, however, show some decrease over the previous fourteen months. The bill for printing the last Yearbook still remains unpaid, as the committee in charge of its publication has not yet O. K.'d the same, due to a dispute as to certain of the items. The amount thus owing is, however, counterbalanced by sums now payable to us from our sales agents and others. The total resources of the Conference at the date of this report are $38,128.50, distributed as follows:

Bond & Mortgage Guarantee Co., N. Y. Mortgage..	$25,000.00	at	4½%
Detroit Trust Co. (2 Certificates of Deposit).....	5,000.00	"	4 %
Security Trust Co., Detroit (1 Certificate of Deposit)	3,000.00	"	4 %
German-American Bank, Detroit (Savings Account)	5,000.00	"	3 %
German-American Bank, Detroit (Commercial Acc't)	128.50		
	$38,128.50		

It is our plan to keep in the Commercial Account of the Conference only sufficient funds to pay current expenses.

We have collected in dues this year $950.00, and our records show that ten (10) members owe for two years, eighteen (18) owe for one year, one hundred and sixty-three (163) are paid to date, and one has anticipated a year's dues and is paid to 1915. During the past year we have lost three members by death, and three were suspended for non-payment of dues by order of the Executive Board. Eight members are exempt from dues. Thus we have a total membership of one hundred and ninety-nine (199).

When, several years ago, we purchased the mortgage above referred to, we did not have in any one fund sufficient amount of money to pay for the entire sum, and so at that time we charged $20,000 to the Relief Fund and $5,000 to the General Fund. Now, however, the total balance of the Relief Fund exceeds the face of the mortgage, and I, therefore, recommend that the full amount of this mortgage be charged against the

Relief Fund, the interest of four and a half percent on said amount to be placed to the credit of that fund, together with such other interest on the balance of that fund at the rate of four percent per annum, unless we succeed in so investing our funds as to receive a larger rate percent.

We have, during the year, sent from this office five notices in regard to dues to our members. This we have done, not with the desire of annoying our members, but only of efficiently serving the Conference.

I wish to assure the members of the Conference of my deep appreciation of the confidence they have bestowed in me, in thrice electing me custodian of their funds. The office is by no means a sinecure, but it is not without its compensations.

Respectfully submitted,

LEO M. FRANKLIN,
Treasurer.

FROM JUNE 10, 1913 TO JUNE 10, 1914.

SUMMARY OF RECEIPTS AND DISBURSEMENTS

Receipts

Cash on hand June 10, 1913	$ 4,011.36	
Dues	950.00	
Relief Fund	1,569.00	
Tract Fund	1,154.50	
Publications	6,217.30	
Interest	1,422.64	
Refunds	16.82	
Total Receipts	$15,341.62	$15,341.62

Disbursements

General Expense	$ 1,654.09	
Relief Fund Expense	730.25	
Tracts	1,328.80	
Publication Account	3,499.98	
Certificate of Deposit (Security Trust Co., Detroit)	3,000.00	
Total Disbursements	$10,213.12	
On Hand	5,128.50	
		$15,341.62

STATEMENT OF GENERAL FUND

Receipts

Balance on hand June 10, 1913	$ 3,104.71	
One-half dues	475.00	
Interest	406.47	
Refunds	2.57	
Total Receipts	$ 3,988.75	
Less:		
General Expense	$ 1,654.09	
Balance	$ 2,334.66	$ 2,334.66

STATEMENT OF RELIEF FUND

Receipts

Balance on hand June 10, 1913	$ 3,663.15		
One-half dues	475.00		
Interest	1,016.17		
Donations	1,569.00		
Total Receipts		$ 6,723.32	$ 6,723.32
Less:			
Pensions	600.00		
Solicitation Expense	130.25		
	730.25	730.25	
Balance		$ 5,993.07	$ 5,993.07

STATEMENT OF TRACT FUND

Receipts

Balance on hand June 10, 1913	$ 2,243.50	
Donations	1,154.50	
Refund	14.25	
Total Receipts	$ 3,412.25	
Less:		
Printing and Postage on Tracts	1,328.80	
Balance	$ 2,083.45	$ 2,083.45

STATEMENT OF PUBLICATION FUND

Receipts

Receipts	$ 6,217.30	
Less Expenses	3,499.98	
Balance	$ 2,717.32	$ 2,717.32

STATEMENT OF INTEREST FUND

Receipts

July 1, 1913,	Bond and Mortgage Guarantee Co., New York	$ 562.50
July 1, 1913,	German-American Bank, Detroit	41.60
July 23, 1913,	Detroit Trust Co., Detroit	100.28
Jan. 1, 1914,	German-American Bank, Detroit	48.82
Jan. 2, 1914,	Bond and Mortgage Guarantee Co	562.50
Jan. 29, 1914,	Detroit Trust Co	106.94
	Total Receipts	$ 1,422.64

Disbursements

General Fund	$ 406.47
Relief Fund	1,016.17
	$ 1,422.64

SUMMARY OF FUNDS

Balances June 10, 1914:		
General Fund	$ 2,334.66	
Relief Fund	5,993.07	
Tract Fund	2,083.45	
Publication Fund	2,717.32	
	$13,128.50	$13,128.50

TOTAL RESOURCES

Bond and Mortgage Guarantee Co., N. Y., Mortgage	$25,000.00
Detroit Trust Co. (2 Certificates of Deposit)	5,000.00
Security Trust Co., Detroit (Certificate of Deposit)	3,000.00
German-American Bank, Detroit (Savings Account)	5,000.00
German-American Bank, Detroit (Commercial Account)	128.50
	$38,128.50

REPORT OF AUDITOR

To the Central Conference of American Rabbis:

GENTLEMEN: I have carefully examined all the books and vouchers of your Treasurer from June 10, 1913, to June 10, 1914, and find same correct in all particulars.

Respectfully submitted,

ELIAS FRANK,
Accountant.

June 23, 1914.

The report was received and referred to the Auditing Committee.

The report of the Committee on Solicitation of Funds was presented by the Chairman, Rabbi Morris M. Feuerlicht.

REPORT OF THE COMMITTEE ON SOLICITATION OF FUNDS

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: The report of the Committee on Solicitation of Funds covers the period of the last fiscal year, although the actual work of the Committee did not begin until late in the fall of 1913. In addition to the expected difficulties attendant upon the inexperience of a new committee, your present Committee was handicapped by the nonappearance, for uncontrollable causes, of the reprints of Tracts I and II which, it had been promised in the appeal to prospective contributors, would be issued shortly. In the course of the year, numerous inquiries were received concerning these particular tracts, showing that the contributions to the funds of the Conference by laymen are made with a view to something more than a mere aimless generosity. The reprinting of these tracts is now in process, and it is accordingly hoped that their early appearance, as well as that of Tract IV, on "Jewish Ethics," will relieve the Committee of its embarrassment in meeting the inquiries thus far made concerning them.

In spite of these handicaps, your Committee is gratified to report the best results in any single year of its history. But one appeal was made to all the people whose names appear on our lists, new and old, with results summarized as follows:

New Subscriptions During Year 1913-1914.

	Tract Fund.	Relief Fund.	Total.
Annual	$141.00	$152.50	$293.50
Single	62.00	62.00	124.00
Total	$203.00	$214.50	$417.50

Number of New Subscribers Listed 1913-1914.

	Tract Fund.	Relief Fund.
Annual	31	24
Single	16	9
Total	47	33

New subscribers to both Tract and Relief Funds	22
Actual subscribers to Tract and Relief Funds	60
Grand Total	82

These figures added to the renewals during the year make the completed report as follows:

	Tract Fund.	Relief Fund.	Total.
Annual	$1,048.50	$1,516.00	$2,564.50
Single	77.00	77.00	154.00
Total	$1,125.50	$1,593.00	$2,718.50

Total Expense	$ 182.20
Pro rata for each Fund	91.10
Tract Fund, net	1,034.40
Relief Fund, net	1,501.90
Total, net,	2,536.30

Complex and difficult as the work of the Solicitation Committee is, by reason of its numerous and petty business details, it would have been almost impossible of performance but for the systematic and excellent foundation laid by the previous Committee under the Chairmanship of Rabbi Julian Morgenstern, with the assistance of the Treasurer, Rabbi Leo M. Franklin.

Appended herewith is the detailed list of contributors and contributions.

Respectfully submitted,

MORRIS M. FEUERLICHT, *Chairman.*
LEO M. FRANKLIN,
MOSES J. GRIES,
JOS. S. KORNFELD,
H. G. ENELOW,
S. N. DEINARD.

Contributors to Tract and Relief Funds of C. C. A. R., 1913-1914.

Alabama.

	Tract	Relief
Benton—		
J. C. Cadden.....		$ 5.00
Birmingham—		
Morris Adler$	5.00	5.00
S. Spiro	5.00	5.00
Montgomery—		
Kahl Montgomery..	$25.00	$10.00
Selma—		
B. J. Schuster.....		5.00

Arizona.

Bisbee—		
Sam Frankenberg...	2.50	2.50

Arkansas.

Ft. Smith—		
United Hebrew Congregation		5.00
Helena—		
I. Ehrman	5.00	
Little Rock—		
Chas. T. Abeles....		10.00
Congregation Bnai Israel		10.00
Congregation Bnai Israel	5.00	10.00
Mark M. Cohn.....	5.00	5.00
Osceola—		
Jewish Sabbath School		2.00
Pine Bluff—		
Chas. Weil		5.00

California.

Los Angeles—		
E. M. Riese.....	5.00	5.00
Sacramento—		
Isidore Cohen	5.00	
San Francisco—		
Hugo Abrahamson..		5.00
I. W. Hellman.....		10.00
Harris Weinstock..		5.00
Otto I. Wise.....	5.00	5.00

Colorado.

Denver—		
B. Flesher		5.00
Simon Guggenheim.		5.00

Connecticut.

Hartford—		
Congregation Beth Israel	10.00	
Jacob L. Fox		5.00
Isidore Wise	5.00	
New Haven—		
Max Adler	5.00	
Jacob Newman		5.00
Isaac M. Ullman...	5.00	5.00

District of Columbia.

	Tract	Relief
Washington—		
Lewis Hopfenmaier..	5.00	

Florida.

	Tract	Relief
Jacksonville—		
Sam Altmayer		5.00

Georgia.

	Tract	Relief
Albany—		
S. B. Brown	5.00	5.00
Atlanta—		
Hebrew Benevolent Congregation	5.00	5.00
Savannah—		
Ladies' Hebrew Benevolent Society..		10.00

Illinois.

	Tract	Relief
Chicago—		
B. Baumgarden ...	5.00	
A. G. Becker		5.00
Mrs. Eva Browarsky		5.00
Mrs. Joseph Fish...		5.00
Leo Fox	5.00	5.00
Mrs. M. J. Freiler.		3.00
Gustav Freund	5.00	5.00
Mrs. Leopold Goldsmith	1.00	
Elias Greenebaum...		5.00
Joseph S. Hartman.	5.00	5.00
Isaiah Temple	15.00	10.00
Isaiah Temple	15.00	10.00
Mrs. Emanuel Mandel	5.00	5.00
Congregation Moses Montefiore	5.00	5.00
Mrs. Maurice Rosenfeld	5.00	5.00
Toby Rubovits		5.00
Jacob Schnadig ...		5.00
Mrs. C. H. Schwab	5.00	
Charles Shaffner...	5.00	5.00
Adolph Stein		5.00
Philip Stein	5.00	5.00
Stein, Hirsh & Co..		5.00
Meyer L. Straus....	5.00	5.00
Zion Congregation..		10.00
Galesburg—		
Jewish Ladies' Aid Society		5.00
Elise Nirdlinger ...	5.00	5.00
Joliet—		
L. Stern & Son....	5.00	
Mt. Carmel—		
Sol H. Blank	1.00	

Indiana.

	Tract	Relief
Ft. Wayne—		
Congregation Achduth Vesholom...		10.00
Congregation Achduth Vesholom...		10.00
Leopold Freiberger.		5.00
Goshen—		
N. Salinger		5.00
Hammond—		
Leo Wolf	5.00	

Indiana—Continued

	Tract	Relief
Indianapolis—		
Phil Adler	5.00	
Edgar A. Eckhouse.	5.00	
G. A. Efroymson...	5.00	5.00
Meyer Efroymson...	5.00	5.00
Indianapolis Hebrew Congregation	10.00	15.00
J. W. Jackson.....	5.00	
Edward A. Kahn...	5.00	5.00
Harry A. Kahn.....	5.00	5.00
Henry Kahn		5.00
Henry Rauh		5.00
Samuel E. Rauh....		5.00
Joseph Wineman ...		5.00
Louis Wolf	5.00	5.00
Kokomo—		
J. S. Levi	5.00	5.00
Lafayette—		
Jewish Ladies' Aid Society	5.00	
Julius L. Loeb.....		5.00
Ligonier—		
Jacob Strauss		5.00
Simon J. Strauss..		5.00
Summitville—		
Wm. Warner & Sons		5.00
Wabash—		
Hebrew Ladies' Benevolent Society..		5.00

Iowa.

Decorah—		
Ben Bear		5.00
Des Moines—		
Mrs. B. Frankel....		5.00
Estherville—		
Herman Oransky ...	2.50	2.50
Keokuk—		
J. B. Weil	2.50	2.50
Sioux City—		
Congregation Mt. Sinai	5.00	5.00
David Davidson ...		5.00
Chas. Wise		5.00

Kansas.

Salina—		
Stiefel Bros.	5.00	5.00

Kentucky.

Danville—		
Pushin Bros.	5.00	5.00
Louisville—		
B. Bernheim	5.00	5.00
I. W. Bernhein	50.00	50.00
M. H. Flarsheim...	5.00	5.00
Paducah—		
Friedman, Keiler & Co.		5.00

Louisiana.

Alexandria—		
A. E. Simon.....	5.00	
New Orleans—		
Leon Israel & Bros..	5.00	5.00
Maurice Stern	5.00	
Congregation Temple Sinai	10.00	
Shreveport—		
M. L. Bath	1.00	

Maryland.

	Tract	Relief
Baltimore—		
Moses Goldenberg..	5.00	5.00
Max Greif	5.00	5.00
Meyer Hollander ..	5.00	5.00
William Levy		5.00
Henry Sonneborn, Sr.	5.00	
Cumberland—		
Rosenbaum Bros....	5.00	
Rosenbaum Bros....	5.00	

Massachusetts.

Ayer—		
M. Miller	5.00	
Boston—		
Louis Strauss		5.00
Fred Rawitser	5.00	

Michigan.

Alma—		
M. Pollasky		5.00
Bay City—		
L. E. Oppenheim...	5.00	5.00
Detroit—		
Temple Beth El ...	10.00	
L. Wineman		5.00
Grand Rapids—		
Gustave A. Wolf...	2.50	2.50
Kalamazoo—		
A. L. Blumenberg..	5.00	5.00
Lansing—		
Joseph Gerson	5.00	5.00
Marcellus—		
G. Stern	3.00	
Saginaw—		
Max Heavenrich ...		5.00

Minnesota.

Minneapolis—		
Isaac Weil	5.00	5.00
Jonas Weil		5.00

Mississippi.

Meridian—		
Threefoot Bros.		5.00
Natchez—		
Cong. Bnai Israel..		10.00
Mrs. Clara S. Moses	5.00	5.00
Vicksburg—		
Cong. Anshe Chesed	10.00	20.00

Missouri.

Kansas City—		
Alfred Benjamin...	5.00	5.00
Cong. Bnai Jehudah	25.00	25.00
Julius Davidson ...	5.00	5.00
Wm. S. Ney		5.00
Wm. S. Ney		5.00
Louisiana—		
Jewish Congregation		5.00
Michael Bros.	2.00	2.00
St. Joseph—		
Temple Adath Joseph		5.00
Eugene F. Westheimer	5.00	5.00
St. Louis—		
Ben Altheimer		5.00
Col. M. Schoenberg.	5.00	5.00
Chas. A. Stix.....		5.00
Wm. Stix	5.00	
Aaron Waldheim....		5.00

Montana.

	Tract	Relief
Choteau—		
Julius Hirshberg....	5.00	5.00

Nebraska.

Lincoln—		
Morris Friend		5.00
Simon D. Mayer ...		5.00
Omaha—		
Jewish Ladies' Relief Society	5.00	
Morris Levy		5.00

New Jersey.

Newark—		
Max Hertz		5.00
Louis Plaut	5.00	
Abraham Rothschild		5.00
Louis Schlesinger..		5.00
Orange—		
Jacob Roth		5.00

New Mexico.

Clayton—		
R. W. Isaacs	1.00	
Las Vegas—		
D. Winternitz		5.00

New York.

Albany—		
Albert Hessberg ...	5.00	
Simon W. Rosendale	5.00	5.00
Brooklyn—		
Michael Furst		5.00
Buffalo—		
Emanuel Boasberg..		5.00
August Keiser	5.00	5.00
New York City—		
Congregation Beth-El	25.00	25.00
Mrs. J. B. Bloomingdale		5.00
N. D. Cohen	5.00	
Abram I. Elkus ...	5.00	
Temple Emanuel...	50.00	200.00
Herman Goldsmith..		5.00
Herman Goldsmith..		5.00
J. B. Greenhut.....	5.00	5.00
Daniel P. Hays....	5.00	
Mrs. L. Kohns.....		5.00
Mrs. L. Kohns.....		5.00
F. Kurzman		5.00
Edward Lauterbach	5.00	
Emil S. Levi.....		5.00
Kaufman Mandell..	5.00	
Albert G. Morgenstern	5.00	5.00
Adolph S. Ochs	5.00	
Max Ottinger		5.00
M. Warley Platzek.		5.00
S. M. Schafer.....		5.00
Jacob H. Schiff....	5.00	5.00
Isaac N. Seligman..	5.00	5.00
Leopold Stern		5.00
Oscar S. Straus....	5.00	5.00
Ludwig Vogelstein..		5.00
Felix Warburg		25.00
Niagara Falls—		
Silverberg Bros. ...	5.00	5.00
Rochester—		
Abram Adler	5.00	
Max Lowenthal	5.00	5.00
George T. McCall..	1.00	
Saranac Lake—		
M. M. Fenstmann..	5.00	

North Carolina.

	Tract	Relief
Goldsboro—		
Sol Weil		5.00
Greensboro—		
Caesar Cone		5.00

Ohio.

Akron—		
Maurice Krohngold.		5.00
A. Polsky		5.00
Bucyrus—		
M. Engelhard	5.00	
Canton—		
Miss Mary Stern...		5.00
Cincinnati—		
Samuel Ach		5.00
Bernhard Bettmann		5.00
Abe Bloch		5.00
Isaac Bloom	1.00	1.00
Congregation B n a i Israel	12.50	12.50
Sol Fox	5.00	5.00
Julius Frank	2.50	2.50
J. Walter Freiberg.	10.00	
Maurice J. Freiberg	10.00	10.00
Sig. & Sol. Freiberg	5.00	5.00
A. W. Goldsmith...	5.00	5.00
Sigmund Hoenig...		5.00
Henry Jonap 100.00		5.00
Sam Kahn		5.00
Millard W. Mack..	5.00	
Ralph W. Mack....	10.00	
Leslie V. Marks....	5.00	
Myer Oettinger	5.00	
Jacob Ottenheimer..	5.00	
Charles Shohl.....	5.00	5.00
I. Newton Trager..		5.00
Samuel W. Trost..	5.00	5.00
Eli Winkler	5.00	5.00
George Zepin.....	2.00	
Cleveland—		
L. A. Braham.....	5.00	5.00
Julius Feiss.....	5.00	5.00
M. B. Friedman....	2.50	
Aaron Hahn.....	5.00	
Siegmund Joseph...		5.00
B. Mahler.....	5.00	
M. A. Marks.....	5.00	
Harry New.....		5.00
Miss Helen Stern...	1.00	
Columbus—		
Fred Lazarus.....	5.00	5.00
Dayton—		
F. J. Ach.....		5.00
Adam Lessner		5.00
Felicity—		
Mrs. L. Urbansky..	1.00	
Hamilton—		
Felix Kahn	5.00	
Niles—		
Mrs. Clara Lowendorf	5.00	
Sandusky—		
S. Kaplan.....		5.00
Toledo—		
A. S. Cohen.....		5.00
Jacob Lasalle	5.00	
Congregation Shomer Emunim	5.00	10.00
Youngstown—		
Clarence J. Strouss.	5.00	5.00

Oklahoma.

Pawhuska—	
H. H. Brenner.....	5.00

Pennsylvania.

	Tract	Relief		Tract	Relief
Braddock—			Pittsburgh—		
Jewish Ladies' Auxiliary, I. O. B. B..		5.00	Louis I. Aaron.....	5.00	5.00
Erie—			Barney Dreyfuss....	5.00	5.00
Isadore Sobel	5.00		Isaac W. Frank....	5.00	5.00
Lancaster—			Philip Hamburger..	5.00	5.00
Samuel Siesel		5.00	Marcus Rauh	10.00	10.00
Philadelphia—			Mrs. Rosalie Rauh.	5.00	
Henry Fernberger...		5.00	A. J. Sunstein.....	5.00	5.00
Samuel Grabfelder.		5.00	A. Leo Weil.....	5.00	5.00
Congregation Keneseth Israel		25.00	Scranton—		
Congregation Rodeph			Dr. E. G. Roos.....	5.00	
Shalom	25.00	25.00	Wilkesbarre—		
Samuel Snellenberg.	5.00		S. J. Strauss.....		5.00
Albert Wolf		5.00	York—		
			Mrs. Mary L. Lemayer		5.00

Rhode Island.

Providence—		
Mrs. Marion L. Misch	5.00	5.00

South Carolina.

Charleston—			Manning—		
Melvin M. Israel...		5.00	Mrs. M. L. Barnett.		5.00
Julius Visanska....		5.00	Miss Annie R. Loryea		5.00

Tennessee.

Memphis—			Joseph Newberger...	5.00	5.00
A. L. Lowenstein..	5.00		Leon Sternberger...		5.00

Texas.

Dallas—			Galveston—		
Congregation Emanu-El		5.00	M. Lasker	5.00	5.00
E. M. Kahn	5.00	5.00	San Antonio—		
Sanger Bros.	5.00		O. Berman		5.00
El Paso—			J. D. Oppenheimer.		5.00
El Paso Jewish Relief Society	5.00	10.00	Victoria—		
			Congregation B n a i Israel	2.50	
J. Stolaroff	2.00		M. L. Potash	2.50	

Virginia.

	Tract	Relief		Tract	Relief
Harrisonburg—			Richmond—		
Bernard Bloom	5.00		L. Z. Morris		5.00
Norfolk—			A. S. Straus	5.00	
Harry L. Loewenberg		5.00	Philip Whitlock ...	5.00	5.00

Washington.

Seattle—			J. C. Lang	5.00	5.00
Temple de Hirsch..	5.00	10.00	Ben Moyses		5.00

West Virginia.

Huntington—					
J. Broh		5.00			

Wisconsin.

Appleton—			Max Landauer	5.00	5.00
Louis J. Marshall..		5.00	Max Landauer		5.00
La Crosse—			Morris Miller		5.00
A. Hirshheimer....		5.00	Nat Stone		5.00
Milwaukee—			Wausau—		
Phil. Carpeles	5.00		Benj. Heinemann...	5.00	
Congregation Emanuel		25.00			

England.

London—					
Lionel Lewis	1.00				

The report was received and referred to the Auditing Committee.

The report of the Publication Committee was presented by the Chairman, Rabbi Adolf Guttmacher.

REPORT OF THE PUBLICATION COMMITTEE

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: The Publication Committee begs leave to submit its annual report covering the period from June 1, 1913, to June 1, 1914.

The sales during the year amounted to $7,189.03, showing a slight increase over former years. There has been a falling off in the demand for Hymnals, Sabbath Evening and Morning Services, Prayers for Private

Devotion and Haggadoth, and a marked increase in the sale of the Prayer Book. Since the Conference met in Atlantic City nine congregations have adopted the Prayer Book, which is now used by three hundred and two congregations and twenty-three institutions. New editions of five thousand copies were printed of the Prayer Book, Volume I, and of the Sabbath Evening and Morning Service. Of all our publications except the Hymnal, there is sufficient stock on hand to meet the demand for the coming year, and it is not likely that any new editions will be needed.

The Committee had the books of the Bloch Publishing Company and the Publishers' Printing Company examined by Charles A. Klein of New York, a Certified Public Accountant. His report shows that the books of the above concerns have been found correct in every detail.

The Bloch Publishing Company remitted during the year $6,217.30, balance due the Conference June 1, on books sold, $1,012.19. Inventory of books unsold at the Bloch Publishing Company belonging to the Conference, amounts to $1,993.27.

The Bloch Publishing Company in its report to the Chairman of the Committee, asks the Conference to discontinue its policy of allowing 20% to congregations on orders of less than five books. The Committee has repeatedly urged the Conference to take favorable action upon this suggestion of our sales agents and would now recommend that the Conference in renewing the contract with the Bloch Publishing Company, take this matter under careful consideration. The reports of the Bloch Publishing Company and of the Certified Accountant are submitted as part of the report of the Publication Committee.

ADOLF GUTTMACHER,
Chairman.

REPORT OF THE BLOCH PUBLISHING COMPANY

Dr. A. Guttmacher, Chairman Publication Committee, Baltimore, Md.

DEAR SIR: We submit herewith our annual report for the past fiscal year, beginning with June 1, 1913, and ending May 31, 1914.

Compared with the same months of the previous year, the total sales are about the same. There is, however, a decided falling off in the sales of the Hagadah, the Hymnal, tbe Sabbath Evening and Morning Service and Prayers for Private Devotion. The latter volume sold well when issued last year, but there has been a steady decrease in its sale since. The decrease in the sale of the Hymnal is most likely due to the fact that congregations using the book are waiting for the appearance of the new edition. The Hagadah is a volume that is used but once a year, and hence serves its purpose for years. This naturally affects the sale. There were also fewer congregations ordering in quantities this past season for public Seders. An unusual number of copies of the Sabbath Evening and Morning

Service was sold the previous year, as the book had been out of print for some time and congregational orders had accumulated.

We take the liberty of again bringing to your attention the question of allowing the usual 20% discount to congregations ordering less than five copies of a book at a time. We have referred to this matter in our reports of the past few years and each time presented reasons for asking that this discount be disallowed. We sincerely hope that the matter will be taken up again and with a favorable result.

Your accountant, Mr. Charles A. Klein, has examined our account and personally taken stock of publications on hand and we believe that you will find that his report agrees with ours in every detail.

We have again endeavored to render faithful and satisfactory service as your agents and it is with much pleasure that we acknowledge that our work has been made so agreeable by the uniform kindness and courtesy extended by you and your Committee and by the other officials of the Conference with whom our dealings bring us in contact. By mutual agreement our contract is made to expire on August 1. We sincerely hope that our past services have earned for us a continuance of the same for the coming year.

Very respectfully yours,
BLOCH PUBLISHING COMPANY,
CHAS. E. BLOCH.

Statement.

Balance due Conference, June 1, 1913	$ 374.90	
Value of Books rec'd, etc	9,182.26	
		$9,557.16
Stock on Hand	$1,993.27	
Cash Remittances	6,217.30	
Charged to Conference	334.40	
		$8,544.97
Balance due		$1,012.19

(Above balance represents sales for May.)

The Union Prayer Book has been introduced in the following congregations since June 1, 1913:

Chelsea, Mass.,
Wilmington, Del.,
Huntington, W. Va.,
Aberdeen, Wash.,
Binghamton, N. Y.,
Rocky Mount, N. C.,
Plainfield, N. J.,
New Haven, Conn.,
Jasper, Ala.

The report was referred to the Auditing Committee.

The report of the Committee on Investments was presented by the Treasurer, Rabbi Franklin.

REPORT OF THE COMMITTEE ON INVESTMENTS

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Your Committee on Investments begs leave to report as follows:

The Conference has at the present time available resources of $38,128.50, of which $25,000 is invested in a New York Mortgage netting us 4½%; $8,000 is divided into three Certificates of Deposit in two Detroit Trust Companies and nets us 4% per annum. $5,000 is at present on deposit in the Savings Department of the German-American Bank of Detroit and nets us 3%. The small balance of $128.50 is on Commercial Account in the same bank and is required for current expenses. The Treasurer estimates that $3,000 of the $5,000 now on deposit in the Savings Account can be transferred to the permanent Investment Fund. We suggest, therefore, that this amount be used for the purchase of another Certificate of Deposit netting 4% per annum, unless some very desirable, giltedged, first mortgage can be secured, either for this amount alone, or for this amount plus the $8,000 now invested in Certificates of Deposit, on which we are drawing 4%. It does not seem advisable that we should invest all of our funds in long term mortgages for large amounts, but rather that our investments should, if possible, be subdivided so that portions of the same shall fall due in successive years. It goes without saying that your Committee on Investments stands on the same ground as heretofore in rigidly opposing the investment of any Conference funds in industrial securities of any kind. Should giltedged, guaranteed mortgages be unavailable, then we recommend that funds be invested in Certificates of Deposit in reliable trust companies, even though the interest on the same be less than might be secured from less trustworthy sources.

All of which is respectfully submitted.

LEO M. FRANKLIN, *Chairman.*
MORRIS M. FEUERLICHT.

The report was referred to the Auditing Committee.

The report of the Finance Committee was presented by the Chairman, Rabbi Kornfeld.

REPORT OF FINANCE COMMITTEE

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Your Finance Committee begs to report that during the past year your net income to the General Fund amounted to $2,542.48.

This amount was derived from the following sources:

Dues	$ 475.00
Publications	1,356.16
Interest	711.32
	$2,542.48

The estimated expenditures for the year will be as follows:

Bills already paid since close of fiscal year	$ 441.49
Outstanding (estimated)	1,000.00
New Year Book (estimated)	1,400.00
Executive Board	200.00
Insurance	25.00
Committees	300.00
Printing	300.00
Subventions	50.00
Incidentals	250.00
Corresponding Secretary's Office	500.00
Total	$4,466.49

Estimated receipts for next year:

Publications	$1,500.00
Dues	500.00
Interest	750.00
Total	$2,750.00

The cost of the Union Hymnal has not been included in this estimate. Naturally a new enterprise like this involves a very large initial expenditure. We, therefore, recommend that separate accounts be kept of the expenditures and income of the Union Hymnal until such time as it will be found that this is upon a paying basis.

It can be seen at a glance that the expenditures this year will considerably exceed the estimated income. This is due largely to the fact that this year we will be compelled to pay for the Yearbook of last year and for that of this year. In view of this fact your Committee recommends most urgently extreme economy in every respect.

All of which is respectfully submitted.

JOSEPH S. KORNFELD, *Chairman.*
JULIAN MORGENSTERN,
SOLOMON FOSTER.

The report was referred to the Executive Board.

Rabbi Morgenstern reported verbally for the Curators of Archives, that the archives of the Conference were deposited in the fireproof storage vault of the library of the Hebrew Union College in Cincinnati, and were in excellent condition. He called attention, however, to the fact that no complete file of the Conference yearbooks was to be found in the archives, and urged that the missing yearbooks be secured as soon as possible. The matter was referred to the Executive Board.

The report of the Committee on Arbitration was, in the absence of the Chairman, Rabbi Martin A. Meyer, read by the Corresponding Secretary.

REPORT OF THE COMMITTEE ON ARBITRATION

To the Officers and Members of the Central Conference of American Rabbis:

GENTLEMEN: As Chairman of the Committee on Arbitration it is my pleasure to report that no cases requiring any action on our part have been submitted to your Committee during the past year.

Thanking you for the honor conferred in this matter, and wishing the Conference God-speed in its meetings, I am,

Fraternally yours,

MARTIN A. MEYER, *Chairman.*

The report was received and adopted.

The report of the Committee on Cooperation with National Organizations was presented by the Chairman, Rabbi Gries. The Vice-President occupied the Chair.

REPORT OF THE COMMITTEE ON COOPERATION WITH NATIONAL ORGANIZATIONS

To the Central Conference of American Rabbis:

With the approval of the Executive Board, the Committee entitled "Cooperation in Emergencies" was changed to "Cooperation with National Organizations." The President and the Past Presidents of the Conference form the Committee as now constituted.

As Rabbis, natural representatives of Jews religiously, invested with leadership in our respective communities, we not only are willing, but desire to cooperate in the solution of all questions affecting the welfare, the rights and liberties of Jews, at home and abroad.

The Committee recommends the most careful consideration and earnest

endorsement of the views and plans for cooperation outlined in the Message of the President.

Respectfully submitted,

MAX HELLER,
JOSEPH KRAUSKOPF,
DAVID PHILIPSON,
SAMUEL SCHULMAN,
JOSEPH SILVERMAN,
JOSEPH STOLZ,
MOSES J. GRIES, *Chairman.*

The report was received and the recommendation contained in it was referred to the Committee on President's Message.

The report of the Committee on Synagog Music was presented by the Chairman, Rabbi Harry H. Mayer.

REPORT OF THE COMMITTEE ON SYNAGOG MUSIC

To the Central Conference of American Rabbis:

BRETHREN: Your Committee on Synagog Music begs to report as follows:

The plates for the new Union Hymnal are now being made. The contract for this work was awarded in May of this year to the W. H. Keyser Estate Co. of Philadelphia. At the same date the contract for the printing and binding was given to the J. F. Tapley Co. of New York City. The work is well under way and the book should be ready to go on the market in September, thus enabling the members of the Conference to introduce it in their congregations at the commencement of the season's activities.

The new Union Hymnal will differ greatly from all other hymnals. Attention is invited to the following characteristics that are especially important:

I. PLAN AND SCOPE

The new book follows the general plan and scope of our old Union Hymnal, however with the addition of many new and distinctive features. Only a few of the best word texts and tunes of the old book have been retained. The outstanding imperfections of the former Union Hymnal, which your present Chairman pointed out in his report before the St. Paul Convention, have been, he believes, successfully avoided. The requirements of a positive Jewish theology and the needs of the average Jewish school and congregation have conscientiously been borne in mind.

II. THE HYMNS

The principal tests applied in the selection of hymns have been their devotional tone, their literary worthiness, their lyric quality, and their relative importance to the general plan of the book as an expression of fundamental Jewish truths. Translations of the best Hebrew hymns and of the finest of the recent German hymns for Jewish worship are offered in large number, making a rich collection of great historic value. Unusually well represented are the classic English poets, the more successful of the metrical psalm paraphrases in English, and the modern singers of Brotherhood and Social Responsibility.

III. THE TUNES

The melodies meet all demands of critical musical scholarship. They were chosen by the Chairman for their appropriateness and attractiveness. Their singableness was tested by him in one or more trials in his own religious school or Temple, whereupon their musical fitness was passed upon by two leading American experts. One tune out of every five is a traditional melody, giving us a wealth of historic Synagog tunes such as is found in no similar collection.

IV. THE CHILDREN'S SERVICES

The services for children follow closely the language and the structure of our Union Prayer Book, with the object of familiarizing the pupils of our schools with the main portion of our ritual so that they will feel perfectly at home in our Temples.

V. MECHANICAL FEATURES

The book will be printed in beautiful type and will be strongly bound. The volume will be compact, with an open and attractive page. Every hymn will have an entire page reserved for it. When there are two tunes for a hymn, they will in no instance be printed on reverse sides of the sheet, but the turnovers will be so arranged that the first and second tunes will always face. Sample pages of the new book have been mounted on cardboard and may be examined at this convention by those who are interested. Besides the table of contents and the alphabetical index of first lines, there will be an index of subjects, an index of authors, an index of composers, an index of meters, and an index of metrical psalm paraphrases.

The book will contain double the amount of material contained in the old Hymnal, consisting of two hundred and twenty-six hymns, as compared to one hundred and seventeen hymns in the old book, besides the many additional features that have been mentioned. Although this increase of material will enhance greatly the cost of production, single copies of the new Hymnal will be sold for the same price as was the old Hymnal, namely, fifty cents per copy.

An accurate account of American Jewish Hymnology has never been given. As a part of this report a brief sketch of American Jewish Hymnology may be not unwelcome.

The first attempt made in the United States to produce a Jewish Hymnal was the so-called Charleston collection, which appeared more than seventy years ago, and of which Miss Penina Moise was the author of all the hymns except a few that had been written at her request by several of her friends. Miss Moise had real poetic power, and strong religious feeling, but the value of her hymns for congregational use was impaired by her occasional carelessness in regard to the regularity of the meter and by her tendency, constantly manifested, to indulge in didactic moralizing. We have fourteen of her hymns in our new book; every one of these have been more or less altered by your Committee to correct metrical lapses, or to eliminate the disturbing note of didactic exhortation. Making all allowances, we must accord to her a high place of honor in Jewish Hymnology.

In the year 1868 a collection of hymns for Jewish worship was printed by Temple Emanuel of New York. There were only forty hymns in the Temple Emanuel collection, thirty-six of them being translations from the German made by James K. Gutheim and Felix Adler. The English renderings of the former, though vigorous, were anything but accurate or smooth. We have reprinted eleven of the Temple Emanuel translations, but with revisions so extensive in some as to change entirely the language of whole verses and stanzas.

Coincident with the Temple Emanuel Hymnal were similar collections by Isaac M. Wise and Marcus Jastrow. Of their hymns we have appropriated a few that well deserve to be perpetuated.

The Union of American Hebrew Congregations offered a cash prize in the year 1877 for a Jewish hymn book, but the offer failed to induce competition, and the prize was never awarded. Encouraged by the offer of the Union, and as the only contestant for the announced reward, Simon Hecht of Evansville, Ind., published a small hymnal for Jewish Sunday Schools, together with original tunes, mostly without harmonization. The music composed by Simon Hecht is not without merit. We are indebted to the Bloch Publishing Company for permission to use the Hecht melodies.

Gustav Gottheil issued a hymnal in 1882, which he had compiled from both Jewish and non-Jewish sources. This compilation was a creditable piece of pioneer work, and is of special interest because of the fact that our old Union Hymnal was based very largely upon Dr. Gottheil's work.

Small collections of hymns have been published by F. de Sola Mendes, Joseph Krauskopf, Max Landsberg, Adolph Guttman, Louis Stern, Louis Grossmann, J. Leonard Levy, and Jacob Voorsanger. The recent books in this field by Isaac S. Moses, Henry L. Gideon, and Mrs. Solomon Schechter are too well known to need description.

With the new Union Hymnal entirely completed except for the press work and electrotyping, which will be finished in about two months, your Committee on Synagog Music is prepared to undertake the other duties for which it was created. At the Indianapolis meeting of the Conference, in 1906, a standing Committee on Synagog Music was appointed (Year Book, XVI, 185). This action was taken at the suggestion of the President, who had said in his message: "I would commend for your consideration the advisability of appointing a standing committee with power to publish periodically, in bound form, for a moderate price, dignified traditional settings or interpretations in the Jewish spirit, not only of our ritual responses, but especially of our anthems intended for special occasions, holidays, and the opening and closing of the weekly Sabbath services". Your Committee is in full accord with the intentions of this suggestion. The time has come to carry it into effect.

I. Your Committee would therefore recommend that the Committee on Synagog Music be instructed to prepare for presentation at the next convention an outline of a book of Jewish anthems and ritual responses, giving the names of composers who will agree to cooperate, and an estimate of the cost of production, submitting, if possible, the manuscript of anthems and ritual responses which they approve.

II. Your Committee also recommends that it be empowered to consider the advisability of arranging with musicians for the composition of suitable responses, of providing for a suitable honorarium for such composers, and of publishing such compositions.

III. Your Committee would recommend, furthermore, that at the next convention a half day be devoted to questions connected with Synagog Music.

Respectfully submitted,
HARRY H. MAYER, *Chairman.*

Upon motion, allowed by unanimous consent, the former name, Committee on Synagogal Music, was changed to Committee on Synagog Music.

It was moved and carried unanimously that a rising vote of thanks be extended to the Chairman and members of the Committee on Synagog Music, and that the first copies of the new Hymnal off the press be suitably bound and inscribed with proper expression of the Conference's appreciation of the labors of the Committee, and be presented to those members of the Committee during the years 1911-1913, who, in the opinion of the Executive Board, acting in conjunction with the Chairman of the Committee, had by their services merited such recognition.

Upon motion the report was received and its recommendations taken up seriatim.

Moved and seconded that Recommendation I be referred to the Executive Board.

Rabbi Mayer—The purpose of this recommendation is this: We have many independent publications of ritual responses by various cantors and organists, and of music for Sabbath and holiday services arranged to conform to the Union Prayer Book. None of these, however, has received the stamp of Conference approval. Now, we want to encourage the composition of music similar to that already published, but which, by measuring up to certain high standards, which we should establish, will merit the official approval and endorsement of the Conference.

Rabbi C. S. Levi—I strongly fear that such action might endanger the success of our new Hymnal, that is soon, thanks to the labors of this Committee, to appear. And I further question the advisability of the Conference assuming the position of a critic, to pass judgment upon the merit of hymns and responses that may in the future come to its notice. I would therefore suggest that this Committee, instead, prepare a bibliography of all extant hymns and ritual responses that, in its judgment, are suitable for use in American synagogs.

The motion to refer Recommendation I to the Executive Board was carried with but one dissenting vote.

Recommendation II was read.

Rabbi Mayer—This recommendation seems to have much in common with the preceding recommendation, yet its purpose is somewhat different. It is designed to encourage composers who may have already completed manuscripts of responses for service in the Synagog to proceed with the publication of these. The cost of such an undertaking is considerable, and usually falls entirely upon the composer himself, without the promise of suitable recompense. This must naturally deter many musicians from publishing, or even undertaking such work. But the assurance of the support of the Conference, which this resolution offers, should suffice to induce many competent men to publish their work.

Rabbi Enelow—I am sure that the Committee has given this matter full consideration. Yet I see no reason why the Conference should undertake to pay for the composition of new music. Experience has shown that our most effective music consists of the old traditional Jewish melodies. Of these I believe we have great abundance. Furthermore, very little of the new music that is published from time to time is really available for Synagog use, or represents a distinct advance upon what has preceded. And finally, the publication of new music is a commercial enterprise pure and simple. Musical publishing houses know that there is a demand for really good music and are continually in search thereof. Any man with good music to publish should be able to find a publisher. I see no reason for the Conference to undertake such work.

Rabbi Stolz—To my mind this recommendation contradicts Recommendation I. This provided that the Committee prepare and present at the next Convention the outline of a collection of hymns and responses. The present resolution would seem to commit the Conference through this Committee to the selection, purchase and publication of anthems and responses immediately. I do not believe that we are yet ready for this. It would be a much wiser policy to follow the same plan as provided in the preceding recommendation. I therefore move that the Committee be empowered to investigate this matter more thoroughly and report a detailed plan at the next Convention. Seconded and carried.

Recommendation III was read, and upon motion was referred to the Executive Board, with instructions that it be carried out if found advisable.

The suggestion was offered by Rabbi J. Leonard Levy that the Committee consider the advisability and possibility of the preparation of music suitable for home weddings and for funerals.

Upon motion, the report, as amended, was adopted as a whole.

Adjourned.

WEDNESDAY AFTERNOON

The Conference reassembled at 2:30 p. m. The report of the Committee on Minister's Handbook was presented by the Chairman, Rabbi Rosenau.

REPORT OF THE COMMITTEE ON MINISTER'S HANDBOOK

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: The Committee appointed to prepare the manuscript for the Minister's Handbook begs leave to report:

Immediately upon the appointment of the Committee on Minister's Handbook, the Chairman communicated by letter with his colleagues, requesting suggestions as to the necessary contents of the Minister's Handbook and a statement of each man's preference of material to be contributed by him. In response to the Chairman's letter, all but two men promised their hearty cooperation. The two men in question, Rabbis Joseph Bogen of Jackson, Tenn., and M. Noot of Williamsport, Pa., for good and potent reasons, regretfully asked to be excused from participation in the work of the Committee.

By unanimous agreement of the Committee, the following Table of Contents was adopted with the material assigned as indicated:

Service at Circumcision.....Rabbi Jacob Klein
Public Service Prayer for Naming of Child.....Rabbi Rudolph Grossmann
Consecration of Bar-Mitzvah.....Rabbi Rudolph Grossmann
Confirmation Service No. 1.....Rabbi Henry Berkowitz
Confirmation Service No. 2.....Rabbi Ephraim Frisch
Conversion Service.....Rabbi William Rosenau
Marriage Ceremony.....Rabbis Alexander Lyons and Rudolph Grossmann
Marriage Ceremony (Appendix).....Rabbi Joel Blau
Silver and Golden Marriage Ceremony.....Rabbi Alexander Lyons
Public Service Prayer for Persons Recently Married,
Rabbi William Rosenau
Public Service Prayer for Person Starting on a Journey,
Rabbi William Rosenau
Public Service Prayer for Sick.....Rabbi Julian H. Miller
Public Service Prayer of Thanksgiving for Recovery from Illness or Rescue from Danger.....Rabbi Julian H. Miller
Confession of One in Imminent Danger of Death.....Rabbi Joel Blau
Funeral Service.....Rabbis Joel Blau and Edward N. Calisch
Public Service Prayer in Memory of One Recently Deceased,
Rabbi David Levy

Public Service Prayer for Anniversary of Death.....Rabbi David Levy
Dedication of Tombstone.....Rabbi Rudolph Grossmann
Public Memorial Service.....Rabbi William Rosenau
Service for the Consecration of a New Home.....Rabbi William Rosenau
Service for the Laying of the Cornerstone of a Synagog,
Rabbi William Rosenau
Service for the Dedication of a Synagog.....Rabbi William Rosenau
Service for the Observance of a Congregational Anniversary,
Rabbi William Rosenau
Service for the Consecration of a Cemetery.....Rabbi Henry Berkowitz
Public Thanksgiving Service.....Rabbi J. Leonard Levy

The number of services thus included in the manuscript is twenty-five, covering one hundred typewritten pages.

By the middle of April all the material contributed by the members of the Committee was in the hands of the Chairman. Considering that the appointments came to all the men almost at the close of the year 1913, and that all are very busy in their respective communities, their promptness and readiness of cooperation are deserving of emphasis.

In order to save the Conference the large expense involved in travel, provided the Committee had met as a whole, it was unanimously decided by the Committee that a subcommittee to read and revise the original contributions presented, be appointed from the Committee's membership, said subcommittee to consist of men living close to one another. The subcommittee included Rabbis Berkowitz, Blau, Frisch, Rudolph Grossmann, Lyons and Rosenau.

The first meeting of the subcommittee took place in New York, April 22 and 23, and the second meeting in New York, May 11 and 12. After the various contributions had been carefully read and revised by the subcommittee, it ordered that thirty-five copies of the manuscript as a whole be made and that a copy of the manuscript be sent to each member of the Minister's Handbook Committee and to each member of the Executive Board of the Central Conference of American Rabbis, with the request for further suggestions and emendations. Thus far, further suggestions have been offered only by three men, which have been incorporated in the official manuscript, presented in connection with this report. Others who have acknowledged to the Chairman the receipt of a copy of the manuscript have only given expression to their approval of the material prepared by the Committee, or promised corrections deemed by them necessary.

Attention is herewith called to the Appendix found in Exhibit G, entitled "Marriage Ceremony". Said Appendix is incorporated in compliance with a motion, unanimously adopted at the subcommittee's meeting held in New York, May 11. The motion reads as follows:

> That a Marriage Ceremony on more conservative lines be incorporated in the manuscript and recommended for special consideration, as an alternative for the service in the body of the manuscript of this book.

It will be noted that the Committee's manuscript in its entirety adheres as closely as practical to tradition. In the preparation of each service contained in this manuscript various rituals of the conservative Synagog have been consulted.

In closing this report, the Committee makes the following recommendations:

(I) That the manuscript herewith presented by the Minister's Handbook Committee after revision in accordance with suggestions received from persons who have been put into possession of a copy of the manuscript, be printed as manuscript.

(II) That every member of the Conference receive a copy of such printed manuscript.

(III) That the members of the Conference be given four weeks from the receipt of the printed copy of the manuscript to send their criticisms to the Committee for consideration with a view of adoption or rejection by the Committee.

(IV) That the Committee then put the manuscript into final shape to be issued by the Publication Committee of the Conference.

Respectfully submitted,

WILLIAM ROSENAU, *Chairman*.
HENRY BERKOWITZ,
JOEL BLAU,
RUDOLPH GROSSMANN,
ALEXANDER LYONS,
JACOB KLEIN,
EDWARD N. CALISCH,
EPHRAIM FRISCH,
J. LEONARD LEVY.

The report was received and taken up seriatim.

Rabbi Rosenau—Two members of the Committee refused to sign this report for the following reason: The subcommittee had agreed with the full Committee that it should assume the responsibility of accepting, revising or even rejecting the manuscripts submitted by the individual members of the Committee. The manuscripts submitted by these two gentlemen were revised by the subcommittee. Against this, however, they afterwards protested, claiming that it constituted an act of undue editorial privilege.

Rabbi Kohler—I have read through the manuscript submitted by the Committee very carefully, particularly those portions dealing with the more important services. To my surprise I find the

spirit of conservatism dominant throughout, so much so that I am sure that to at least half the members of this Conference these services will prove unacceptable.

To cite a few specific objections: To begin with, circumcision certainly is a matter that concerns the *Mohel* alone. The Rabbi may, when invited, participate and recite a blessing, but beyond this he has no connection with the ceremony. For this reason it is certainly a mistake to give a prayer to be recited in connection with this ceremony the first place in the Minister's Handbook.

In the second place, throughout the entire history of Jewish Reform the ceremony of *Bar Mitzvah* has only been tolerated. We adhere uncompromisingly to the principle of the equality of the sexes. The Jewish woman is as important a member of the Jewish religious body as the Jewish man. For this reason *Bar Mitzvah* may still be tolerated as a concession to conservatism, but it surely should not occupy so prominent a place in a Reform Jewish Minister's Handbook.

Furthermore, the manuscript provides that as part of the ceremony of conversion the convert be asked whether he would have his children circumcised. Yet in accordance with the decisions of previous Conferences, and even with the *Schulchan Aruch,* the *Milah* is not absolutely indispensable. It had no sacramental character at all in Judaism. Therefore, to ask the convert whether he will have his children circumcised is to be more popish than the Pope himself.

It is along these general lines that the entire manuscript has been composed. And with it all I miss a certain element of spirituality. For example, in the prayer at the naming of a child there is merely the pious utterance that God may bless the child, but not one word that the parents may raise the child in the faith of Israel. To adopt this manuscript of the Minister's Handbook, based so largely upon supposedly conservative principles, would split the Conference in two. We can not afford to accept it. I therefore move that the printing of this manuscript be deferred. Seconded.

Rabbi Rosenau—It is true that this manuscript has been

prepared along conservative lines, for the reason that the great mass of the Jewish people of this country are not radical, but conservative. For this reason the Rabbis who minister to them should be enabled to do so in conservative manner. In answer to Dr. Kohler, permit me to state that the *Milah* service occupies the first place in the manuscript for the simple reason that we arranged the material along chronological lines in the human life. The following explanatory statement occurs in the introduction to the *Milah* service; it often happens that surgeons perform circumcision, while the Rabbi is asked to read the accompanying service. The following service is therefore suggested to the Rabbi. In regard to the *Bar Mitzvah*, let us look matters squarely in the face. We realize that in Reform Judaism woman does occupy a position equal to that of man. Yet why should we ignore that large element of our constituency who come to us and say, "I desire that my son be inducted into the Jewish religion by means of the old ceremonies that were a part of my early life, in order that they may be likewise forces in the life of my son"?

The prayers herewith submitted are the outgoings of the hearts of the men who wrote them. They are merely suggestions to the members of the Conference; their use is imposed upon no one. True, they are conservative in tone. But just because they are conservative they are Jewish in character and appeal to the Jewish heart. Certainly the Minister's Handbook should be full of Jewish sentiment and Jewish feeling.

Rabbi Mayer—I feel myself in full sympathy with the motion of Dr. Kohler. I can not but feel that this manuscript presents manifold evidence of hasty and careless preparation. This is not meant as a reflection upon the ability or diligence of the Committee. The time at their disposal was very short. I have done work similar to this and realize fully what it all means. And I wish to express my appreciation of the labors of the Committee. Yet the time has not come for this manuscript to be printed. It is not yet in proper shape. There is possibility of great improvement both in content and in diction. In its present form the manuscript would surely be rejected

by the Conference. Furthermore, I must differ diametrically from Dr. Rosenau in his statement that the majority of our adherents are conservative. This so-called seashore Orthodoxy is by no means the prevailing interpretation of Judaism in this Conference. Our Union Prayer Book and the new Hymnal voice the true spirit of liberalism and progress that really dominate this Conference. The Minister's Handbook should equally breathe this same spirit if it is to go forth as authorized by the Central Conference of American Rabbis. If we would retrace our steps and become conservative, then let us first discard the Union Prayer Book. But until then we are not ready to adopt this Minister's Handbook.

Rabbi Stolz—Even though I can not but agree with many of the criticisms of the manuscript already made, none the less I would speak a word of appreciation of the work of the Committee which has labored loyally and faithfully. I am sure that in this I voice the sentiment of the entire Conference. We will probably never have a Minister's Handbook that will be acceptable to all the members of the Conference, or that even, in its entirety, will be altogether acceptable to any one member. For this reason we should not condemn this manuscript too hurriedly or unreservedly. It is just twenty years since, as Chairman of the Publication Committee, I suggested to the Conference the necessity of such a Minister's Handbook. Our Conference works slowly and deliberately. It may take twenty more years, but eventually we will have the Handbook. We should not hurry now. This is the fourth time a manuscript has been presented to the Conference. We should treat this manuscript in exactly the same way that all previous manuscripts were treated. It should first be submitted to an Editorial Committee for careful revision. The work of a large number of men, such as this manuscript is, can not possibly be consistent in all its parts. The Editorial Committee would so revise it that it would be consistent. Then it should be printed in galley form and submitted to the members of the Conference for criticism and suggestion. These criticisms and suggestions should then be referred to a final Editorial Committee for con-

sideration and final revision of the manuscript, after which it would be adopted by the Conference. In this way our Union Prayer Book and our Hymnal were adopted, and the same procedure should be followed with the Handbook. It is not the slightest reflection upon the Committee if we follow this plan.

In addition to criticisms already offered, I would add that the formula of conversion which this manuscript presents differs from that recently adopted at the Charlevoix Convention. The Committee has disregarded this completely, and has inserted into the manuscript the old, discarded formula. Furthermore, this manuscript contains a number of prayers for specific occasions, such as a cornerstone laying or the fiftieth anniversary of a congregation, that need not be included in the Handbook. It should contain only prayers and services for general occasions, such as a marriage or a funeral. The manuscript provides a service for Thanksgiving Day. But I believe we already have such a service in our Union Prayer Book. Two forms of confirmation service are provided, one in which essays by the children play the chief role. But many members of the Conference would prefer a service that shall be entirely a religious consecration of the children. The Handbook should contain such a service in complete form. In many of the prayers, too, certain natural and almost indispensable ideas are omitted. For example, the Thanksgiving prayer contains not one word about giving thanks for the blessings that have come into our own lives. Now, if after more deliberate preparation the manuscript would be submitted to all the members of the Conference for friendly and sympathetic criticism and suggestion, these errors and deficiencies would be remedied, and eventually we would get the Handbook we want. I therefore offer the amendment that as the first step in this process this manuscript be submitted to an Editorial Committee of five, who shall revise it most carefully, and then present their work to the Executive Board, in order that it may be printed as manuscript and submitted to the members of the Conference in time that it may be considered at the next Convention. Seconded.

Rabbi Philipson—This Conference has been in existence for

twenty-five years. In its membership various tendencies in Judaism are represented. But as a body the Conference itself represents that interpretation of Judaism which we generally denominate as Reform, Liberal or Progressive. I can not agree with a previous speaker who argued that because there may be a large constituency that desires a conservative Handbook, we must therefore furnish such a book. It is true that the great majority of Jews in America today are conservative. But this Handbook is designed not to serve them directly, but to be used by Rabbis who are members of this Conference, and presumably therefore is in full accord with the interpretation of Judaism which this Conference upholds. We welcome the presence of conservative Rabbis in our midst. But this should not induce us to blind our eyes to the real principles for which this Conference as a body has always stood. I, for one, am opposed to the inclusion of the *Bar Mitzvah* service in this Handbook, because, as has been said before, it emphasizes the principle of the different religious positions and obligations of the sexes in Judaism. Of this principle Reform Judaism disapproves most uncompromisingly. A few congregations may still have the *Bar Mitzvah,* but the great majority do not. This matter was fully discussed at the Charlevoix Convention, and I believe that we decided there that the *Bar Mitzvah* service was not to be included in the Minister's Handbook. The Committee has worked conscientiously, and has presented us something that may well serve as the first step toward the attainment eventually of the Handbook. But certainly some such procedure as that outlined by Dr. Stolz should prevail. I therefore hope that his motion will carry.

Rabbi Frisch—As a member of the Committee, permit me to say that the Committee held two meetings, each lasting two full days. In these meetings the Committee by no means agreed on all points. Various views, both radical and conservative, were represented. And the opinion prevailed that the material of the Handbook was to serve as a help and guide, particularly to the younger Rabbis, and that its use was imposed upon no Rabbi at all. In this respect the book differs from both the

Union Prayer Book or the Hymnal. Either you use these two works just as they have been composed, or you do not use them at all. But the Minister's Handbook is different. It may be used by anyone, Liberal or Conservative, to whatever extent or in whatever way he wishes. It merely contains suggestions for services. Out of twenty-five services provided for in the manuscript, but two or three have actually been criticised. It would hardly be fair to the Committee to condemn the entire work just because of these few criticisms. The Committee never intended this present manuscript to be considered as final. It was expected that in its present form it should be put into the hands of all the members of the Conference. I can not but feel that it would be a reflection upon the Committee to take the manuscript out of its hands now and submit it to an Editorial Committee for revision before putting it into the hands of the entire membership of the Conference.

Rabbi Morgenstern—I can not agree with the previous speaker that this Minister's Handbook, contemplated by the Conference for the last twenty years, is designed primarily merely to help the young and inexperienced Rabbi. I feel that uniformity in all our services, at least within certain limitations, is something to be striven for. There is far too much individualism in our pulpits and services. It is a poor and discreditable thing indeed to hear people compare, as they constantly do, the marriage or funeral service of Rabbi A. with that of Rabbi B. and have them tell you gushingly how beautiful your service is and how much they prefer it to any other. It would add greatly to the force and dignity of all such services if uniformity could be attained, if services of high spiritual beauty and force could be created, breathing the traditional Jewish spirit, yet at the same time in full accord with the conditions of modern life and thought. Certainly, any services that receive the endorsement of the Central Conference of American Rabbis should voice the principles of Reform Judaism for which this Conference has always stood. And they should voice these not merely negatively, in that they consist chiefly of conservative material, which is, however, not in disharmony with our Reform

principles, but they should give positive and uncompromising expression to these principles that alone constitute the true reasons for the existence of this Conference and the creation of such a Minister's Handbook. But such a book, containing such services, would be not merely for young Rabbis, but for all our members. Surely uniformity in ritual such as this is well worth striving for.

However, to turn from principle to practice, I believe that one, perhaps the chief, reason why in all these twenty years we have not been able to produce an acceptable Handbook is because we have followed a wrong method. This is the third time a complete manuscript has been presented for acceptance or rejection. Each manuscript contained a number of independent services, some, no doubt, of sufficient merit to warrant their acceptance by themselves. Yet in every case the Conference has chosen to vote upon the entire manuscript as a unit, instead of upon each service separately, and with consideration only of its individual merits. Had the manuscripts been so presented that each service might have been accepted or rejected separately, I am sure that by this time we would have had the nucleus of our Handbook. As it is, we have nothing as yet. Had this Committee presented the various portions of its manuscript separately, I have no doubt we might have been ready to accept some of the services. As it is, the entire manuscript will be rejected. Something like that which I have suggested must have been in the mind of the last Convention, since it instructed this Committee to prepare the manuscripts of only the marriage and funeral services and present them at this Convention. Had the Committee confined itself to this task it would undoubtedly have done much better. I am sure that this discussion must have led to something, must have clarified the minds of the members of the Committee as to the real desires and sentiments of the Conference. I do not think that we have as yet the right material to submit to an Editorial Committee. I therefore offer the amendment that the entire manuscript be referred back to the original Committee with instruction to prepare only a marriage and a funeral service upon the basis of the material contained in this present manuscript, yet with consideration of

the tenor of this discussion, and present this at the next Convention. Seconded.

Rabbi Foster—I rise to support the amendment of Rabbi Stolz. The Committee has certainly done its best, and presented us with the fruits of its most earnest and conscientious labor. It is therefore more reasonable to expect improvement in the manuscript from the revision of a new Editorial Committee than if we refer it back to the original Committee. Furthermore, the Committee has practically admitted that it was not unanimous, and that in a way we have before us majority and minority reports. This, too, should indicate the advisability of submitting this manuscript for revision to a new Editorial Committee.

Rabbi Wise—I am heartily in favor of this or any other plan which will defer the publication of this Handbook from year to year. I do not care what you do with this manuscript as long as you guarantee never to print it. I have not seen the manuscript myself, but if it be at all as Dr. Kohler has described it, then its acceptance by this Conference would mark the complete surrender of our Liberal Jewish movement to Conservatism, a Conservatism which makes absolutely no concession to us, and which despises Liberalism for its lack of faith. We have no quarrel with Orthodoxy at all. We have long given up the position of anti-Orthodoxy. Would to God that Orthodoxy were a hundred times stronger than it is. Nevertheless we do represent a certain Jewish constituency, and that constituency is Liberal. There may be some people who want a *Milah* service, but that does not compel the whole of Jewry to do the thing they do not believe in. We must not be constantly making concessions, which win the respect of none, but only the scorn of all. I would sooner tear out my tongne than say one word against Orthodoxy. But that should not constrain us to prepare a Handbook for those Conservative Jews who may in time become Liberal, or who can not be Liberal themselves, even though they belong to Liberal congregations. Let us be distinctly and unequivocally Liberal, and let us put nothing into the Handbook to which we can not fully subscribe as Liberals

Vote was taken upon the amendment offered by Rabbi Morgenstern. The amendment was lost.

Vote was taken upon the amendment offered by Rabbi Stolz. The amendment carried. The original motion, as thus amended, was then put and carried.

Rabbi Enelow read his paper on "The Significance of the Agada" (see Appendix F). The discussion was led by Rabbi Kohler.

The Conference then adjourned.

RELIGIOUS EDUCATION DAY

THURSDAY MORNING, JULY 2

The Conference assembled at 10:00 a. m. The opening prayer was delivered by Rabbi Adolf Guttmacher.

A sketch of the minutes of the preceding day was read and after minor corrections was approved.

The temporary Committees of the Convention were announced by the President. (See page 13.)

The report of the Committee on Religious Education was read by the Corresponding Secretary, in the absence, because of illness, of the Chairman of the Committee, Rabbi Abram Simon.

REPORT OF THE COMMITTEE ON RELIGIOUS EDUCATION

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: The Committee on Religious Education begs leave to present the following brief report:

I. Religious education has made forward strides in the past few years. The results of such progress ought to be more available. The symposium, in which leaders of five national religious organizations will participate, will afford a splendid medium for the ascertainment of the progress made within the past two decades. I believe that each member of the Conference will welcome a summary of the five papers to be presented. In view of this, I suggest that the Executive Board consider the advisability of publishing a digest of the above.

II. Especially marked has been the development of auxiliaries to religious education. The stereopticon has justified itself in the religious school. Several firms have unusually large lists of slides which require some modifications to make them wholly acceptable in our Jewish schools. We appreciate the offer of Messrs. Moore and Hubbel of Chicago to make

an exhibit of their collection in connection with the one under the supervision of Rabbi Zepin.

Messrs. Funk and Wagnalls have made good their promise to reproduce the one hundred and twenty-eight Jewish pictures selected from the Jewish Encyclopedia by a special committee of The Temple Religious School of Cleveland, O. Such lists ought to be sent to every member of the Conference.

III. Last year's suggestion to utilize the services of the Extension Course of the Teacher's College of Cincinnati will be given its first trial. If it proves successful, we recommend that the Teachers' Institute be made a permanent feature of Religious Education Day.

Respectfully submitted, ABRAM SIMON, *Chairman.*
SIMON R. COHEN,
LOUIS GROSSMANN,
GEORGE SOLOMON.

Upon motion, the report was received and taken up seriatim. Recommendations I and II were read and adopted. Recommendation III was read and on motion referred to the Executive Board.

Rabbi Foster—The report uses the expression, Sunday School, in several places. I believe this is a term we should avoid, not only because many of us have no sessions upon Sunday, but even more because the time has come when we should differentiate our religious instruction from all other similar work. The term, religious school, would be far more appropriate.

Upon motion, the phraseology of the report was ordered changed in this particular. The report, as amended, was then adopted as a whole. The thanks of the Conference were ordered extended to Messrs. Funk and Wagnalls, of New York City, and the teachers of The Temple Religious School, of Cleveland, for their cooperation with the Committee in its work.

The symposium upon the recent progress in religious education was then begun. The speakers, in their respective order, were Dr. Henry F. Cope, representing the Religious Education Association; Rabbi J. L. Magnes, of the Bureau of Education of the New York "Community"; Rabbi William Rosenau, of the Correspondence School of the Jewish Chautauqua Society; Rabbi Louis Grossmann, of the Teachers' Institute of the Hebrew Union College, and Rabbi George Zepin, representing the Department of Synagog and School Extension of the Union of

American Hebrew Congregations (for the addresses, see Appendix H).

At the conclusion of the symposium the regular order of business was again taken up. The report of the Committee on Descriptive Catalog was presented by the Chairman, Rabbi George Zepin.

REPORT OF THE COMMITTEE ON DESCRIPTIVE CATALOG

To the Central Conference of American Rabbis:

GENTLEMEN: Your Committee appointed to prepare an annotated book list for a Jewish Religious School begs leave to report as follows:

The Committee finds that there are three general classes of books which should be represented in such a library. The first class consists of reference books on all subjects pertaining to Jewish Religious Education. The second class consists of fiction, travel and biography, intended for children's reading. The third class is made up of text books for use in school room and private instruction.*

The Committee has devoted its attention to the first of the three classes during this season. We have collected a list of about 300 reference books on various themes pertaining to Jewish lore. The volumes are almost exclusively in English. After the list was compiled it was submitted to the members of the Hebrew Union College Faculty for further suggestions along various special lines. The list is quite complete at the present time.

The members of the Committee have undertaken to annotate five volumes a month during the working season. About fifty volumes have been completed during the months of May and June. It will take the best part of another season to prepare the remainder of the list of reference books.

The books of fiction and the text books will probably number about 200 to 300 and will in all probability take an additional season's work.

While the list of reference books is herewith submitted, together with the annotations thus far prepared, it is the opinion of the Committee that neither the list nor the annotations should be printed in the Yearbook until both are completed.

Respectfully submitted,

LOUIS BERNSTEIN,
ABRAHAM CRONBACH,
LOUIS I. EGELSON,
H. W. ETTELSON,
JACOB H. KAPLAN,
DAVID LEFKOWITZ,
JOSEPH RAUCH,
GEORGE ZEPIN, *Chairman.*

*Volumes that are apt to prove of especial value to Religious School teachers will be indicated.

The report was adopted and ordered printed in the Yearbook.

The report of the Committee on Census was presented by the Chairman, Rabbi Jacob D. Schwarz.

REPORT OF THE COMMITTEE ON CENSUS

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: The Committee on Census was given the task of gathering a census of the number of Jewish children of school age in the United States.

This undertaking is extremely important and necessary because of its connection with the general problem of Jewish Religious Education, one of the vital issues with which the Central Conference is concerned. The gathering of statistics to determine the number of children within and without our religious schools, is perforce one of the indispensable steps to the proper consideration and solution of this problem. While it may be true that the Conference is not prepared to cope adequately with the situation as a whole, the facts and figures which define the magnitude of the problem and reveal as it were the "lay of the land," will constitute a valuable preparation for the constructive work which must follow.

When this Committee was created in accordance with the recommendation of the Committee on Religious Education, the suggestion was made that the required information be secured through the public schools, and that this be done by enlisting the cooperation of the Rabbis who are members of the Conference, in their respective communities. The plan suggested was simply to have the principals in the various schools take note of the number of Jewish absentees on Rosh Hashonah and Yom Kippur. These figures, when tabulated, would furnish an approximately correct report of the number of Jewish children of school age.

In preparing to carry out this plan, your Committee encountered a number of difficulties. The cities in which there are members of the Conference are comparatively few in number. It was considered wise to limit the inquiry at the outset to cities of not less than 10,000 inhabitants. Of the 32 cities in the state of Ohio having a population of more than 10,000, there are members of the Conference in only 7, and of the 537 cities in the entire country having a population of more than 10,000, there are members of the Conference in only about 125. To what extent the cooperation of the Rabbis who are not members of the Conference could be counted on, is problematical. In the large number of cities where there is no Rabbi and where the application of this method would depend upon finding an accommodating layman, the success of the plan would be still more doubtful. In view of these considerations, therefore, the plan as determined upon by your Committee resolved itself into an inquiry by mail. A letter

to superintendents of public schools was prepared explaining the nature of the inquiry. Accompanying this letter were blank forms for the principals on which were to be indicated by the teachers the number of absentees in each class on Yom Kippur, 1913. Postage was provided for forwarding the forms to the principals, and stamped envelopes were attached in which the replies were to be returned to the Chairman of your Committee.

As an experiment, this plan was tried in five cities in Ohio with the following results: In each case, the superintendent complied with the request and forwarded the blanks to the principals. Of the number of principals thus circularized, the percentage of replies received giving the information requested was: from one city, 100 percent, from the second, 67 percent, from the third, 63 percent, from the fourth, 55 percent, and from the fifth, 33 1/3 percent, an average of 63 percent. The cost of the inquiry in the five cities was $9.57. On the same basis of expenditure for printing and postage, the cost of such an inquiry in the 537 cities in the country having a population of 10,000 or more, would be approximately $550.00.

While the problem is an important one, and the gathering of statistics an urgent necessity, the value of statistics based upon replies representing 63 percent of the total is questionable. It is equally questionable whether such incomplete results would justify the expenditure of the sum mentioned. It is the opinion of your Committee that the expense and the labor involved in gathering statistics by the method of inquiry by mail as herein outlined would not be justified by the probable results to be achieved.

Other methods of gathering statistics of this kind have been used by various agencies. The best method, from the standpoint of the results obtained, is the making of a direct house to house canvass by either volunteer or paid workers. This plan has been carried out as a purely local undertaking in a number of cities for the purpose of determining the number of adherents of all of the various denominations, including the Jewish, and usually without Jewish cooperation. These efforts, however, have been sporadic, and as far as your Committee has been able to ascertain, there is no general movement to gather such statistics. It might take a period of twenty years or more, before a considerable number of cities would be covered in this manner, and therefore, for the immediate purpose of the Conference, these sporadic efforts can be of little or no assistance.

The American Jewish Committee recently established a Bureau of Statistics for the purpose of gathering a Jewish census in the United States. This Bureau is in charge of Dr. Joseph Jacobs of New York City, and the expense of its maintenance is borne jointly by the American Jewish Committee and the New York Foundation, the latter having been established with the fund left by the late Louis Heinsheimer. The Bureau has so far been active in only a few cities. The figures which it endeavors to gather

consist—your Committee is advised—entirely of estimates. For example, one of the methods, among others, which the Bureau has adopted is to obtain the number of deaths in the chief centers, and to make a computation of the Jewish population on that basis. According to one of the general rules under which such estimates are computed, the number of Jewish children of school age would be one-fifth of the general Jewish population. Since the Conference is not prepared at the present time to cope with the problem of Jewish religious education, as a whole, and since the immediate object of the Conference is to define the limits of the problem in terms of the number of instructed and uninstructed respectively, it is the opinion of your Committee that estimates of the kind described would probably serve the purpose of the Conference. It is obvious that the work of making such estimates can not be undertaken by members of a committee having neither the leisure nor the experience requisite for this work, but requires the services of trained statisticians who devote all their time to it. The Central Conference might perhaps cooperate with the Bureau of Statistics of the American Jewish Committee by sending its members a circular letter urging them to assist the Bureau in its various local inquiries; it is, however, not likely that our members would respond to our request more quickly than to the direct inquiry of the Bureau. Your Committee is informed that the statistics gathered by the Bureau will be put at the disposal of all Jewish organizations.

In view of all of the foregoing considerations, it is the opinion of your Committee that the task of gathering Jewish statistics is being performed by the Bureau of Statistics of the American Jewish Committee with a sufficient degree of adequacy, so as to make the duplication of this work by the Central Conference unnecessary at the present time.

Respectfully submitted,

MAX REICHLER,
DAVID ROSENBAUM,
HORACE J. WOLF,
JACOB D. SCHWARZ, *Chairman.*

It was moved and seconded that the report be received and adopted.

Rabbi Philipson—I am very glad that the Committee saw fit to offer the recommendation it did, for it declares that if a certain piece of work is being done by one organization, that organization should be encouraged to carry out that work. There is no need for more than one organization to undertake work like this of the census. And if the American Jewish Committee is doing it, and we can place at their disposal the results of what we have already done, I can see no reason why we should

continue this work. The Committee has studied the work carefully. It seems to me that besides adopting the report, we should express our appreciation of the Committee's work, and that it should be discharged with thanks.

The amendment was offered that the report be received and be referred to the Committee on Cooperation with National Organizations.

The Chair—What Dr. Philipson has said is certainly true. We should not duplicate the work of other organizations. But equally, when the Conference has undertaken a piece of work, other organizations should not endeavor to duplicate our labor.

Rabbi Philipson—Were we in the field first?

The Chair—Certainly.

Rabbi Philipson—Then I think in pursuance of what you have said the American Jewish Committee should be informed of this action of the Conference.

The amendment was put and carried. The motion as amended was carried.

The Conference adjourned.

THURSDAY AFTERNOON

The Conference reassembled at 2:30 p. m. The report of the Committee on Change of Confirmation Day was called for. A majority report was presented by Rabbi Guttmacher, a minority report by Rabbi Landman.

REPORT OF THE COMMITTEE ON CHANGE OF CONFIRMATION DAY

Majority Report

To the Central Conference of American Rabbis:

GENTLEMEN: The Committee appointed to consider the suggestions made by Rev. Dr. Joseph Krauskopf in his paper entitled "A Change of Confirmation Day," read before the Conference at Baltimore, have carefully considered the arguments which Dr. Krauskopf sets forth in support of his proposal to change Confirmation Day from Shabuoth to Simchath Thorah.

The undersigned, a majority of the Committee, firmly believe that a change in the day for holding the confirmation service is inadvisable.

We thoroughly appreciate the fact that Dr. Krauskopf had in view only the deeper attachment of the children confirmed to their ancestral faith and the more immediate influence upon them of the confirmation service.

We are convinced, however, that a change is not only impractical, but would also defeat the very purposes Dr. Krauskopf had in view. And for the following reasons:

I. Confirmation has been for the past one hundred years identified with Shabuoth. The connection between confirmation and the observance of Shabuoth is justified by tradition and is historically logical. The religious significance of Shabuoth furnishes, both on sentimental and rational grounds, the proper basis for the formal reception of the Jewish youth into the faith of their fathers. The Shabuoth service in the Union Prayer Book was arranged in conformity with this view.

II. We believe that we should strengthen the ties that hold us to a common religious consciousness. From the very beginning of Reform Judaism confirmation has been associated in this country with the observance of Shabuoth. It has become a fixed custom with Reform congregations in America. From a broader aspect, it has the constructive value of contributing materially to a unity of thought and action among all Jewish congregations of a Reform tendency. Anything that militates against attempts at solidarity can not be of benefit to the cause of Reform Judaism. We very much fear that the change proposed by Dr. Krauskopf would have that effect.

To meet the objection of Dr. Krauskopf that confirmation on Shabuoth is followed by a period of religious inactivity—on which ground he mainly based his proposal for the change—we would suggest that Shemini Atzereth be devoted to the laying of all possible stress on the imperative need of a thorough religious education of the children and that the feature of the service on that day be the participation of the children confirmed on the previous Shabuoth.

Respectfully submitted,
SAMUEL H. GOLDENSON,
ADOLF GUTTMACHER,
ALEXANDER LYONS,
C. A. RUBENSTEIN.

Minority Report

To the Central Conference of American Rabbis:

GENTLEMEN: The majority report of the Committee on Change of Confirmation Day does not, by any means, convincingly refute the arguments set forth by Dr. Krauskopf, at the Baltimore Convention, for transferring the ceremony from Shabuoth to some more suitable time, if the rite of confirmation is to yield to the children confirmed and to the congregation all the spiritual values inherent in it.

Not a single reform in the history of Judaism would have been accomplished if our fathers had clung tenaciously to the argument of binding tradition. When conditions reached a stage where the best interests of Judaism demanded a change, neither tradition, that dated back more than a thousand, instead of less than a hundred years, nor sentiment were permitted to justify the hindrance of Judaism's progress.

Now, confirmation on Shabuoth, under present day conditions not of our own nor of the congregations' making, when spiritual interest it as low ebb and congregational activities cease, is like a needed and longed-for rain, that proves to be only a thunder clap, followed by a spring shower that soon blows over. The ground is moistened on the surface, but the roots of the spiritual harvest that confirmation would yield at the beginning of congregational activities and at the reawakening of spiritual interest continue dry and athirst.

Shabuoth has no more religious significance for confirmation than any other day. The day on which the impression made by the confirmation on both the children and the congregation will be the deepest and most lasting is the most significant day.

The argument that the service in the Union Prayer Book is arranged with a view to Shabuoth as Confirmation Day, is not vital. If the change of confirmation to some other day will prove of greater value to Judaism, then the Committee on the Revision of the Prayer Book can revise accordingly.

The common religious consciousness of Jews was never dependent upon any particular day for a particular ceremonial exercise. If the Reformers had waited for unity of thought and action among all Jews, or of any large particular group, we would be back in the Middle Ages today. Besides, since the conditions under which confirmation on Shabuoth did yield the greatest spiritual results no longer obtain, let the unity of thought and action of this Conference call for the needed reform. A greater solidarity in Judaism will be welded not by clinging to a less than century old tradition, but by inaugurating the reform that will prove of the greatest spiritual good to the greatest number of Jews affected by it.

Dr. Krauskopf's plea for a change of Confirmation Day was not made definitely for Simchath Thorah. Simchath Thorah was by way of suggestion. Any day that will net greater spiritual results than the present day will be acceptable. But, if a religious service on Shemini Atzereth, of the type suggested in the majority report, can in any way overcome the months of religious inactivity and spiritual languor that come between Shabuoth and the resumption of the work of the Synagog, how much the more so will this sad condition be counteracted by the religious enthusiasm and spiritual ardor of a confirmation on that day.

The minority report, therefore, recommends that the confirmation ceremony be changed from Shabuoth to a time when it will produce the

lasting and deepening spiritual influence on confirmants and congregation, of which the ceremony is inherently capable.

Respectfully submitted,

ISAAC LANDMAN.

It was moved and seconded that the majority report be accepted. The amendment was offered that the minority report be not concurred in. Seconded.

Rabbi Kohler—Originally, confirmation was a matter of education in the religious school. It was introduced by the original Reformers in Frankfort and at the Jacobson school to mark the conclusion of the course of religious education. Gradually, however, it was transferred to the Synagog, and had therefore to undergo a certain transformation. Finally it became a generally understood fact that confirmation implied not only the consecration of the young, but also the reconsecration of the entire congregation. As such, and in connection with the anniversary of the traditional *Mattan Thorah,* the giving of the Law, it retains its significance for us today.

Furthermore, I believe that the words, *Na'aseh venishma',* "We shall do and we shall hearken", should ever be repeated by the children, so that the confirmation may be indeed a consecration service, the conclusion and consummation of the entire course of religious education. With the majority report I believe that Simchath Thorah may well be made again, as in former days, a festival for the children. Then the children used to walk in procession behind the scroll of the Law. Similarly the opening of the religious school could be attended by impressive ceremonies. But to remove confirmation from Shabuoth would be to kill this festival. Pesach, marking the beginning of the spring, has its own symbolic ceremonies, that effectually preserve it. Shabuoth, on the other hand, has been strengthened—nay, revived and reestablished in the heart of the modern Jew, by the confirmation. Without confirmation Shabuoth must surely perish.

Rabbi Philipson—The fact that in the early days of Reform confirmation was celebrated on different occasions by various Rabbis, should be significant. The individualism of the early

Reform movement was one of its striking features. Different Rabbis tried many experiments, even in the manner of inducting the children into the congregation. Yet the confirmation itself was approved, not only by Reform, but even by Conservative and some Orthodox Rabbis. Nevertheless it has become a characteristic feature of the Reform movement. Now, the very fact that out of the original differences of opinion and practice with regard to confirmation, unanimity has come forth, and the confirmation is now, generally at least, observed on Shabuoth, should be a powerful argument for us. We should be very slow to return to the original individualism in the Reform movement. I take it that there is a conservatism that is to be consistently coupled with Liberalism. We have gotten far enough along in our Reform to have a history behind us that should determine in large measure our future course of development. We should be slow to leave behind such landmarks of our Reform movement, as the confirmation on Shabuoth certainly is. The selection of Shabuoth for the observance of this rite was not accidental. Our Reform movement bases itself as far as possible upon the traditions and practices of the past. There is a certain fitness in our confirming the children upon the anniversary of the traditional giving of the Law, and we should therefore not change this practice without good reason. And I can not feel that good reasons have been presented for such a change. It is true that religious enthusiasm does abate somewhat during the summer. But at just the time suggested for the new observance of the confirmation ceremony there is already more religious enthusiasm in the Synagog than at any other season of the year. There is no need of heightening this by transferring the occasion of the observance of confirmation. Confirmation, it is true, is a modern institution, arising out of the needs of today. But we have firmly and consistently coupled it with the traditions of the past, and I can see no reason for any change.

Rabbi Hecht—In this connection I want to call attention to the fact that in some congregations confirmation is held at times other than the morning of Shabuoth, as for instance on the preceding evening, or perhaps on the morning of the Sunday pre-

ceding. I believe that this is largely an opportunistic matter, designed chiefly to secure a larger attendance. It should be discouraged, if for no other reason than for the sake of harmony in congregational practice.

The amendment that the minority report be not concurred in was carried. The original motion that the majority report be accepted was then put and carried.

Rabbi Frisch read his paper on The Use of the Bible as a Textbook in the Religious School (see Appendix I), and Rabbi Marcuson his paper on The Use of Stories in Religious School Work (see Appendix K). A spirited discussion followed. Upon motion Rabbi Marcuson's paper was ordered reprinted in sufficient number for copies, to be placed in the hands of all Jewish religious school teachers.

After the discussion Rabbi Merritt delivered an illustrated lecture on the subject, Field and Mountain in the Holy Land.

The thanks of the Conference to Rabbi Merritt were expressed by a rising vote.

The Conference then adjourned.

FRIDAY MORNING, JULY 3

The Conference reassembled at 9:30 a. m. The opening prayer was delivered by Rabbi Rudolph Grossmann.

The report of the Committee on Sermonic Literature was read, in the absence of the Chairman, Rabbi Samuel Hirshberg, by the Corresponding Secretary.

REPORT OF THE COMMITTEE ON SERMONIC LITERATURE

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: The Committee on Sermonic Literature begs leave to report that the usual pamphlet of eleven sermons for the holidays and festivals was compiled and published, and subsequently distributed in due season for the Fall holidays. A similar pamphlet for the current year has likewise been compiled and published and will similarly be duly distributed in sufficient time to meet the needs for which it is designed. The

Committee would herewith express its thanks to all the brethren who have contributed sermons to these pamphlets, as also to the Department of Synagog and School Extension of the Union of American Hebrew Congregations, and especially its Director, Rabbi George Zepin, for their valuable services in distributing this publication.

Respectfully submitted,

SAMUEL HIRSHBERG, *Chairman.*
ABRAM BRILL,
AARON J. MESSING,
ALFRED G. MOSES,
MAX RAISIN,
AARON L. WEINSTEIN.

Upon motion, the report was received and adopted.

The report of the Committee on Summer Services was, in the absence of the Chairman, Rabbi Schanfarber, likewise read by the Corresponding Secretary.

REPORT OF THE COMMITTEE ON SUMMER SERVICES

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Your Committee on Summer Services begs leave to submit the following report:

Services were held during the months of July and August of 1913 at 21 different summering places, and conducted by 29 different Rabbis, 139 services in all. The expenses incurred in connection with these services were borne by the Department of Synagog and School Extension, which also secured the voluntary services of Rabbi Louis I. Egelson, then of Greensboro, N. C., for the work of organizing the communities in Michigan and supplying them with ministers.

Letters were sent out to the Rabbis of the country asking their assistance and cooperation in this work for the present summer. Up to this writing, only ten favorable responses have been received.

Your Committee asks for a more hearty cooperation on the part of the Rabbis of the Conference in the conduct of these summer services.

The Department of Synagog and School Extension has made arrangements with Rabbi Isaac E. Marcuson, who will organize the communities in Michigan and take charge of the services there, and Rabbi Jacob D. Schwarz of the Department will be similarly in charge in Wisconsin.

The Department of Synagog and School Extension of the Union of American Hebrew Congregations has cooperated with the Conference in the matter of summer services during the past four years along the lines

indicated, and your Committee recommends the continuance of this interchange of courtesies.

Your Committee further recommends that the Union Prayer Book and Hymnal be supplied without charge to such summer congregations as may apply for them.

It suggests that a correspondence be entered into with the executive officers of all national organizations that may be interested, with the view of enlisting their cooperation in the work of summer services. It believes that thereby a deeper interest on the part of the Jewish public will result.

Herewith appended is a list of the places at which services were conducted last summer and the Rabbis who conducted them:

TABULATED REPORT OF SUMMER SERVICES, 1913

Where Held.	No. Services.	Rabbis Officiating.
Ocean Park, Cal.	8	Dr. S. Hecht, Los Angeles, Cal.
Star Lake, N. Y.	9	Rabbi A. Guttman, Syracuse, N. Y.
Arverne, N. Y.	9	Dr. H. Pereira Mendes, New York, N. Y.
Atlantic City	13	Rev. Wm. Armhold, Philadelphia, Pa.
Forest Park, Pa.	7	Rabbi Abram Brill, Wheeling, W. Va.
Frankfort, Mich.	5	Dr. D. Neumark, Cincinnati, Ohio.
Oden, Mich.	9	Rabbi L. I. Egelson, Greensboro, N. C.
Kennebunkport, Me.	5	Rabbi L. Bernstein, St. Joseph, Mo. Rabbi J. D. Schwarz, Cincinnati, Ohio.
Sharon Springs, N. Y.	4	Rabbi B. Drachman, New York, N. Y.
Long Branch, N. J.	13	Dr. Barnett Elzas, New York, N. Y. Rabbi T. F. Joseph, Allentown, Pa.
Petoskey, Mich.	5	Rabbi M. Newfield, Birmingham, Ala. Rabbi I. Bettan, Charleston, W. Va. Rabbi L. D. Gross, Akron, Ohio.
Ottawa Beach, Mich.	3	Rabbi I. Bettan, Charleston, W. Va. Rev. A. Zinkin, Lafayette, Ind.
Elkhart Lake, Wis.	7	Rabbi E. Gerchter, Appleton, Wis. Rabbi J. Bogen, Jackson, Tenn. Rabbi B. C. Ehrenreich, Montgomery, Ala.
Charlevoix, Mich.	1	Rabbi L. M. Franklin, Detroit, Mich.
Waupaca, Wis.	16	Dr. J. Stolz, Chicago, Ill. Rabbi S. Hirshberg, Milwaukee, Wis.
Manitou, Col.	4	Rabbi M. M. Mazure, Sioux City, Ia.
Helena, Mich.	4	Rabbi L. M. Franklin, Detroit, Mich.
Remlick, Va.	7	Dr. A. Guttmacher, Baltimore, Md.
Connimicut, Rhode Island	2	Dr. H. Englander, Cincinnati, Ohio.
Colorado Springs, Col.	5	Rabbi M. M. Mazure, Sioux City, Ia.
Elka Park, Catskills, N. Y.	3	Dr. Henry Cohen, Galveston, Tex.

The thanks of the Conference are due these Rabbis for their services gratuitously rendered.

Respectfully submitted,

TOBIAS SCHANFARBER, *Chairman.*
LOUIS I. EGELSON,
G. GEORGE FOX,
WM. H. GREENBURG,
L. D. GROSS,
THEO. F. JOSEPH,
SOL L. KORY,
ELI MAYER,
JULIUS NEWMAN,
F. L. ROSENTHAL,
LEONARD J. ROTHSTEIN,
JACOB D. SCHWARZ,
MICHAEL G. SOLOMON,
ADOLPH SPIEGEL,
GEORGE ZEPIN.

Upon motion, the report was received and taken up seriatim. The three recommendations were adopted in order. The report was thereupon adopted as a whole.

The report of the Committee on Tracts was presented by the Chairman, Rabbi Enelow.

REPORT OF THE COMMITTEE ON TRACTS

To the Central Conference of American Rabbis:

GENTLEMEN: Your Committee on Tracts was instructed to reprint Tracts I and II, and to devise a general system for the distribution of these publications. Your Committee experienced considerable difficulty in having the tracts printed because the original plates were lost in a fire which destroyed the plant of C. J. Krehbiel & Co. of Cincinnati, O. Contracts have since been closed with the same concern for printing 50,000 copies each of Tracts I and II.

DISTRIBUTION

Our method of distribution in the past has cost us $10.00 per 1,000 for postage, about $4.00 per 1,000 for pamphlets, $3.00 per 1,000 for handling, including addressing, and $1.00 per 1,000 for envelopes. This makes a total of $18.00 per 1,000 for printing and distributing tracts.

I. Our first recommendation is that an attempt be made to have the tracts issued as second class mail matter. This would reduce the cost of

production from $18.00 to $9.00 per 1,000. The item of postage alone on the last tract was $600.00. By adopting this method the amount would have been reduced to $60.00. The two pamphlets which we are about to issue will cost $1,000.00 to distribute according to the older method and probably $100.00 according to the new method.

MAILING LIST

Even at the cost of $9.00 per 1,000, it will cost $900.00 to distribute 50,000 copies of two pamphlets a year. We ask the Conference to decide whether we shall rest content with distributing 50,000 copies of two tracts a year, or whether we shall increase our output and consequently increase the expense of the undertaking.

MAILING LIST OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

The Union of the American Hebrew Congregations is in possession of a mailing list containing 30,000 names. If we could enter into an arrangement with this organization for the use of the above list, two courses would be open for us in the distribution of the tracts.

In the first place, we might use 30,000 of our present edition for this list and leave the remainder for circularizing a mailing list consisting of national and state legislatures, judges, ministers, editors and prominent laymen. In the second place, we might effect an arrangement whereby a special edition of our tracts would be issued as a supplement to the Union Bulletin, the bimonthly publication of the Union of American Hebrew Congregations. This would dispose of the 30,000 mailing list of the Union, and permit us to use a larger number, namely 50,000, for general distribution as suggested above.

WHAT ACCURATE DISTRIBUTION WOULD COST

It is questionable whether this latter method is as thorough as we would like to make it. There are 175,000 ministers in the United States. This number together with the mailing list of the Union makes a total of over 200,000. At $9.00 per 1,000, it would cost us $1,800.00 to distribute each tract. However, we are unable to secure the privilege of second-class mail unless we issue four pamphlets a year. This would make the cost $7,200.00 a year. This is manifestly too large an expenditure for our resources. Even a 50,000 edition, four times a year, would cost $1,800.00 a year.

NUMBER OF ISSUES A YEAR

To do this work adequately, we ought to issue at least six pamphlets a year. It would be better still if we could publish ten pamphlets a year. Our resources are altogether too inadequate for so large an undertaking.

There is very little hope of raising enough money, by $5.00 contributions, to enter into this work on the scale that it demands.

II. Your Committee recommends that the Central Conference of American Rabbis enter into negotiation with the Department of Synagog and School Extension, for the purpose of securing cooperation in this work of issuing tracts. It recommends that a Tract Commission be created, the members of which shall be ministers, one half of them appointed by the Central Conference of American Rabbis, and one half by the Union of American Hebrew Congregations. This Tract Commission shall proceed at once with the elaboration of the details of a plan for having tracts written and distributed. It is the opinion of the Committee that an amicable arrangement can be perfected for dividing the cost of this undertaking according to the resources of the two organizations.

III. In order that there may be no unnecessary delay, as far as the Conference is concerned, we further recommend that the Executive Board be instructed to place at the disposal of the Tract Commission, a sum equal to the amount that would have been required for the printing and distribution of Tracts I and II, according to the old method of distribution: viz., $1,500.00.

Respectfully submitted,

H. G. ENELOW, *Chairman*.
M. LEFKOVITS,
JULIAN MORGENSTERN,
GEORGE ZEPIN.

It was moved that the report be referred to the Committee on President's Message, with instruction to report back the recommendations contained in the report, and their action thereon, supplemented by whatever further recommendations or suggestions they may have to offer.

Rabbi J. L. Levy—The importance of this tract work has always appealed to me. Already twelve years ago in an address delivered to my congregation in Pittsburgh I submitted the proposition of establishing here in the United States an association, to be known as the National Jewish Tract Society. I was asked, however, at the meeting of the Union of American Hebrew Congregations at St. Louis, in 1903, not to proceed with this work, since other organizations at that time, I believe, already had the project under consideration. Since then but little in the way of issuing tracts has been accomplished. I am confident that the work can be carried on far more effectively

if the forces of the Conference and the Union be joined in the manner outlined in this report. In fact, so important does this work seem to me, and so convinced am I of the wisdom of this plan of cooperation with the Union, that it gives me pleasure to promise you that if this arrangement be carried out I shall gladly raise $5,000 during the next year, to be put at the disposal of the Tract Commission for the furtherance of this work. Of course, I realize that this sum is by no means sufficient to carry on the work on the proper large scale it demands. Yet it will suffice to demonstrate the value of this work. And I know the Jewish people of this country well enough to be certain that after the work is once well established the funds necessary for its maintenance and enlargement will be forthcoming.

The motion was carried.

Rabbi Wise—I rise to present a resolution, signed by Rabbi Levy and myself, which, I rather think, accords with the spirit of the report of the Committee on Tracts. The resolution reads:

> **Resolved, That the Central Conference of American Rabbis institute an annual lectureship dealing with some phase of Liberal Judaism before the students of the Hebrew Union College, the expense thereof to be borne by the Conference; and**
>
> **Be It Further Resolved, That this resolution be referred to a special committee which shall report back to the Conference before the close of this convention.**

In support of this resolution I wish to say that Dr. Levy and I and other members and supporters of the Conference have felt for some time that this policy of lectureships by eminent scholars, already instituted by the Eastern Council of Liberal Rabbis, has demonstrated its value. I feel that it lies within the power of the Conference to hereby render a signal service to the Hebrew Union College. Dr. Levy and I pledge ourselves to help the Conference to secure the funds, approximately $1,000 annually, to establish and maintain this lectureship. We are confident that we can raise a good portion of this sum.

Rabbi J. L. Levy—I wish to supplement the remarks of Dr. Wise by saying that the Hebrew Union College is an institution

to which we all look for instruction, illumination and inspiration. I did not know Dr. Isaac M. Wise, but I do know Dr. Kohler and many of the graduates of the College. If it lies within my power to do anything for the welfare and support of this institution, it will be a source of great pleasure to me to do it.

Rabbi Kohler—Dr. Wise spoke of this plan to me yesterday. It meets with my heartiest approval. I am sure that it will benefit the College in many ways to have these lectures by the most eminent Jewish scholars of the world. In Europe international conferences are being planned for the promotion of Liberal Judaism. By the establishment of this lectureship the Conference would be cooperating in this work. Of course, the selection of the lecturers must ultimately rest with the Faculty of the Hebrew Union College, naturally in cooperation with the Executive Board of the Conference. Certainly, the plan has my hearty approval.

Upon motion, the resolution was referred to a special Committee of five. The Committee, as appointed by the President, consisted of Rabbis Wise, Chairman, Kohler, J. L. Levy, Philipson and Stolz.

Rabbi Bettan thereupon read his review of Prof. Yahuda's recent work on Bahya ibn Pakuda (see Appendix G).

The appreciation of the paper by the Conference and its thanks to the author were expressed by motion, duly seconded and carried.

The report of the Committee on the Revision of the Weekday Service was presented by the Chairman, Rabbi Rauch.

REPORT OF THE COMMITTEE ON THE REVISION OF THE WEEKDAY SERVICE

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Your Committee on Revision of the Weekday Service corresponded with the congregations that conduct Sunday service and use the present weekday ritual. It also studied carefully the discussions on

the weekday service reported in the yearbooks of the Central Conference of American Rabbis.

On the basis of information received from the Rabbis who have been conducting Sunday service for a number of years, as well as from the experience which your Committee has had with the present weekday service, it begs leave to report as follows:

That the general form of the ritual is most satisfactory. It contains the various features that should enter into such a ritual. There is an opening prayer, a responsive reading, the *Shema*, the *Kedushah*, a unison reading, a silent devotion, the *Vaanachnu*, the *Olenu* and the *Kaddish*. The service as it stands is traditional in form, compact and brief. But while the form is most satisfactory, your Committee feels that some improvement might be made in the content of some of the prayers and more especially in the responsive readings. Your Committee feels that the spirit of our time, the new social spirit, should find a more forceful expression in the ritual than is now the case.

That the present name of the weekday service should be changed to Sunday Service. The service was gotten out to meet the needs of Sunday service congregations. The term weekday is also misleading. We have no service in our Temples on any weekday except Sunday.

That at least two new services be added: one for Sundays of holy weeks, as Succoth and Passover, and one for Thanksgiving Day. The latter is observed in practically all our congregations, and it is the opinion of the Committee that a service should be added to take recognition of this national observance.

That the services be more congregational; that more of the prayers be recited by minister and congregation, either jointly or alternately.

Respectfully submitted,

JOSEPH RAUCH, *Chairman.*

Upon motion, the report was received and taken up seriatim.

Rabbi Philipson—It seems impossible to act upon Recommendation I at this Convention. This manuscript has never been officially accepted by the Conference and incorporated in, or joined with the Union Prayer Book. The latter work is in the hands of a special Revision Committee. But it would hardly be proper to submit a manuscript which has not yet been adopted to the same Committee for revision, and thus put it on par with the Union Prayer Book. I therefore move that the report and manuscript be referred back to the Committee to reconsider the manuscript and submit it once more at the next Convention. Seconded.

Rabbi Morgenstern—I fail to see how this motion will relieve the situation. This manuscript and the reports of Committees having it in charge have been before us for many years. They have been discussed at many Conventions at the expense of valuable time, and today we are no farther along than six years ago. Before we even consider the question of the revision of this manuscript, we should determine once for all whether we really want it. Otherwise it would be further waste of time to refer it back to the Committee, and have to reconsider it again and again at future conventions. I believe that we are in position today to determine whether we really want these services. There is but one question involved today. And it is not the question of revision. Certainly, that must come up later, after the manuscript has been definitely adopted. Then this work must be brought into harmony with all our other ritual publications, our Union Prayer Book, our Union Haggadah and our Book for Private Devotion. Certainly, one theology, one spirit and one tendency must underlie all these works, that shall adequately express the real sentiment and worship of this Conference and of that large wing of Judaism which it represents. It will not do to have one Prayer Book based upon a large recognition of the new social spirit, as recommended in this report, if our other books do not take cognizance in the same manner and the same measure of this spirit. But revision is today only a secondary question. The sole question now is to determine whether we want this service or not, or to put the question in its true light, whether we want to adopt this manuscript for what it really is, a set of services for Jewish congregational worship on Sunday mornings. We should not blind either ourselves or the world at large by calling this, what it actually is not intended to be, a set of services for weekdays. It was intended solely for use in Sunday service congregations. Many have thought that the adoption of this manuscript would imply that the Conference gives its indorsement to Sunday services. Just for this reason, I believe, we have hesitated to take definite action, and have even let the real issue be beclouded by allowing this manuscript to pass at times as a set of services for weekdays. I do not believe that the adoption

of this manuscript would be tantamount to a positive indorsement of the Sunday service. I think rather that it would mean no more than a recognition of the fact, which we all do recognize, that owing to present economic conditions, there is a large portion of our people who do not, and probably can not, attend services on Saturday, or on any day other than Sunday, and who must go either without services entirely or else drift to non-Jewish services, if we do not provide them with the opportunity for public worship on the only day left open to them. There can be no question in this connection of the substitution of Sunday for our Jewish Sabbath. I am sure that few, if any, of the Sunday service advocates among our members have such substitution in mind, or really thought that Sunday services would at all militate against the recognition of Saturday as our traditional Sabbath. I am sure even further, that with but few exceptions, if any of these Sunday-service Rabbis, so-called, really thought that these Sunday services would ultimately kill the Saturday Sabbath, as has been often claimed, they would immediately terminate their Sunday services. But the question is not of the substitution of Sunday for Saturday. It is merely the recognition of imperative economic conditions that make the holding of services on Sunday in addition to those on the real Jewish Sabbath advisable, and even necessary, just as in the days of Ezra it was found advisable to hold supplementary religious exercises on the market days when the crowds came up to Jerusalem, in addition to the regular Sabbath worship. And since it behooves us to recognize present economic conditions, and make our modern Judaism what we claim it to be, a religion that truly satisfies the needs of our daily life, and hold services, at least in certain communities, on Sunday morning, then certainly we should be bold enough and frank enough to say that we will prepare a service that adequately meets the requirements of dignified and solemn worship on Sunday morning. The question therefore before us today is not one of revision, which must come later, but merely that of adoption of this manuscript. I therefore move that this manuscript be adopted. After its adoption we can proceed to revise it as may be necessary. Seconded.

Rabbi Rauch—The practice of conducting Sunday services is growing steadily. The congregations that conduct these services would prefer to do so in a manner and with a ritual approved by the Conference. We hear too much of individualism and anarchy, so-called, in our rabbinic and congregational life. This we wish to avoid in the matter of Sunday services, and it is only through the Conference that it can be done. We do not ask the Conference to create, nor even encourage, Sunday service congregations. We ask only that it recognize the needs of those Sunday service congregations that already exist. This service is not intended in any way to be a substitute for the Sabbath service; it is not a question of the transfer of the Sabbath. These congregations do not hold services on Monday, Tuesday, Wednesday or Thursday. They do hold services on Sunday, because that is the only day upon which many of our people can attend services. And this manuscript was compiled for these Sunday services alone. Therefore the Committee asks in its second recommendation that this be called what it is, the Sunday Service Book. It is immaterial to what Committee the final revision of this manuscript be referred. But let us not hesitate to help those congregations that need our help, and let us also not hesitate to call this manuscript by the only name that honestly designates its origin, purpose and history.

Rabbi Heller—I feel that the Conference dishonors itself by seeming to evade the real issue. Personally, I am quite sure that while I am its Rabbi, my congregation shall never have Sunday services. At the same time I am just as sure that I do not disapprove of Sunday services, and can well realize that there are some congregations that actually need them. I am in favor of uniformity of procedure and ritual as far as possible, but never of despotic uniformity. And just as I favor granting permission to conservative congregations to insert into our Union Prayer Book certain Hebrew prayers which they feel that they need, so too I favor the publication of a service under the auspices of the Conference which shall satisfy the needs of Sunday service congregations.

Rabbi Philipson—I believe that this entire discussion is un-

necessary. The question has already been discussed and settled by the Conference. At the Louisville Convention the Conference went on record as declaring that there is nothing in the spirit of Judaism to prevent the holding of divine service on Sunday or any other weekday wherever the necessity for such services is felt (Yearbook, XIV, 119). The position of the Conference on the question of Sunday service is therefore fixed. However, permit me to say that I do not think that this manuscript should be incorporated into our present Union Prayer Book, or rather, if adopted, it should be published as volume III of the Prayer Book, and not inserted into volume I. We would then have one volume containing services for Sabbath and holidays, one volume containing the services for Rosh Hashonah and Yom Kippur and one volume containing the services for Sunday morning. Those congregations that do not wish to use the last volume would not be compelled to do so.

Rabbi J. H. Kaplan—I agree thoroughly with the words of the last speaker. Yet I would follow more closely the wording of the resolution adopted at the Louisville Convention. This specifies that these services are to be for Sunday or any other weekday. Now, if the title page of the new book would use this phraseology I would be strongly in favor of it. But if it would imply that these are Sunday services and nothing more, I would be just as strongly opposed to it, because, in my opinion, this would imply that the Conference gives its indorsement to the Sunday Sabbath.

Rabbi Calisch—I, too, believe that the adoption of this manuscript as Sunday service would mean that this Conference gives its official endorsement to Sunday service. I doubt whether the Conference is ready to take this step. The hesitancy it has manifested thus far would seem to indicate that. I can not but feel too that this resolution under discussion is equivalent to an appeal from the Sunday service congregations to the Conference for help.

Rabbi Reichler—I do not believe in conversion to Reform. But I do believe that the Conference should render all assistance it can to those people who recognize present day conditions and

needs and are endeavoring to satisfy them. And certainly there is a need for Sunday services, a need springing forth from present, unchangeable, economic conditions, and this manuscript is designed to contribute to the satisfaction of this need. I therefore feel that the Conference should by all means adopt this manuscript and even go so far as to endorse Sunday service.

Rabbi C. S. Levi—We have before us a manuscript which has been in use in several congregations for a number of years, but which has never been officially adopted by the Conference. The question before us now is whether we shall adopt it frankly as a Sunday service. I, too, do not wish to evade or disguise the real issue. Yet what are the real facts? There are only some ten or twenty congregations in this country holding Sunday services. All over the world there are Jewish congregations holding services on every day of the week. It is true that these are Orthodox or Conservative for the most part. Yet even in a few Reform congregations, ministered to by members of this Conference, there are services on every day of the week. The adoption of this manuscript as Sunday service can mean nothing other than that the Conference puts its official seal on the Sunday service as something distinct from the regular weekday service. To this I am uncompromisingly opposed. Yet in view of the significance of regular weekday services in Judaism on every day of the week, I feel that it would be altogether logical, consistent and proper to adopt this manuscript as weekday service and nothing more. But whatever we do, let us realize the full significance of our step and take no half measures. If we really want a Sunday service, let us say so; if we do not, let us be equally candid and say so openly and unmistakably.

Rabbi Foster—There is one practical consideration that has been steadily lost sight of. There is no question that in the public mind there is a certain antagonism between the Sabbath service on Saturday and the Sunday service. And certainly between the two the Conference as a body, and the great majority of its members individually, are uncompromising in advocacy of the Sabbath service on Saturday as opposed to the Sunday service. For this reason I for one have steadily opposed the Sunday

service. Now, it has happened in my congregation, and undoubtedly in other congregations as well, that men have approached me and urged the introduction of Sunday service. Imagine now the strong argument they have, if they are able to say that the very action of the Conference in providing a set of services for use in congregational worship on Sunday morning is practically tantamount to the Conference's endorsement of such service. There would be but little answer to such a valid argument. For this reason I am bitterly opposed to the adoption of this manuscript as Sunday service.

Upon motion, the Conference adjourned.

FRIDAY EVENING.

The Conference assembled for divine service in Temple Beth El. The Evening Service for the Sabbath (Union Prayer Book, I, 15-54), was read by Rabbi Calisch. Rabbi Philipson delivered the Twenty-Fifth Anniversary Address on The Principles and Achievements of the Central Conference of American Rabbis (see Appendix B). The benediction was pronounced by Rabbi Wolfenstein.

SATURDAY MORNING, JULY 4.

Divine services were held in Temple Beth El. The Sabbath Morning Service (Union Prayer Book, I, 55-108), was read by Rabbi David Lefkowitz. Rabbi Heller read the Sabbath portion from the Thorah. The Conference sermon was preached by Rabbi M. P. Jacobson (see Appendix D). The congregation joined in singing "America". The benediction was pronounced by Rabbi Deutsch.

SUNDAY MORNING, JULY 5

The Twenty-fifth Anniversary meeting of the Conference was held in Temple Beth-El. The opening prayer was delivered by Rabbi Henry Cohen. Addresses on the Progress of the Conference were delivered by the Honorary and Past Presidents of the Conference (see Appendix C). Rabbi Kohler, Honorary President, spoke on Isaac M. Wise, Founder and First President of the Conference, 1889-1900. The Past Presidents, Rabbi Silverman, 1900-1903, Rabbi Stolz, 1905-1907, Rabbi Philipson, 1907-1909, and Rabbi Heller, 1909-1911, spoke on the achievements of the Conference during their respective administrations, while Rabbi Gries, the present President, spoke on the immediate work and outlook of the Conference. Communications were read from the two Past Presidents, Rabbi Krauskopf, 1903-1905, and Rabbi Schulman, 1911-1913, who because of absence from the country, and illness, respectively, were prevented from being present.

A handsome gavel and block, made from the desk of Dr. Isaac M. Wise, the Founder and First President of the Conference, were presented to the Conference by the wife and children of Dr. Wise. The block was inscribed upon a plate of silver with these words:

1889 יהי אור 1914

This gavel, presented to the
CENTRAL CONFERENCE OF AMERICAN RABBIS
by the wife and children of its founder,
Isaac M. Wise,
in honor of
THE TWENTY-FIFTH ANNIVERSARY
of the founding of the Conference,
is made from a desk used by ISAAC M. WISE
until his death.
The silver is from a brick presented to him
by the director of the U. S. Mint in
DENVER, COLORADO.

The following letter accompanied the gift:

RABBI MOSES J. GRIES,
President, Central Conference of American Rabbis,
Detroit, Mich.

DEAR SIR: This gavel and block, as the inscription on the latter states, were made from a desk used by my revered father, Isaac Mayer Wise, until the time of his death.

They are presented by the wife and children of the founder to the Central Conference of American Rabbis in honor of the twenty-fifth anniversary meeting of this great organization, to be used on this occasion for the dual purpose to emphasize the completion of the first quarter century of the Conference's existence, which has been marked by continuous growth in numbers and influence, and as evidence of the unabated interest of the donors in the continued advance of the organization in the direction of that constructive progress which Isaac M. Wise typified in his own career, and for which the Central Conference of American Rabbis was founded.

Sincerely yours,
LEO WISE.

Greetings and congratulations upon the celebration of the twenty-fifth anniversary of the Conference were read from Rabbi Henry Barnstein, Houston, Tex.; Rabbi Henry Berkowitz, Philadelphia; Rabbi Abram Blum, New York City; Rabbi M. N. A. Cohen, San Diego, Cal.; Rabbi J. Feuerlicht, Chicago; Rabbi W. S. Friedman, Denver, Col.; Rabbi E. Gerechter, Appleton, Wis.; Rabbi Maurice H. Harris, New York City; Rabbi Samuel Hirshberg, Milwaukee, Wis.; Rabbi A. S. Isaacs, Paterson, N. J.; Rabbi Louis J. Kopald, Buffalo, N. Y.; Rabbi Joseph Krauskopf, Philadelphia; Rabbi I. Lewinthal, Nashville, Tenn.; Rabbi Martin A. Meyer, San Francisco, Cal.; Rabbi I. S. Moses, New York City; Rabbi M. Noot, Williamsport, Pa.; Rabbi Julius Rappaport, Chicago; Rabbi Bernard Sadler, Easton, Pa.; Rabbi Samuel Sale, St. Louis, Mo.; Rabbi Marcus Salzman, Wilkes Barre, Pa.; Rabbi Tobias Schanfarber, Chicago; Rabbi Emanuel Schreiber, Wilmington, Del.; Rabbi Samuel Schulman, New York City, and Rabbi Leopold Wintner, Brooklyn, N. Y.; from Mrs. Israel Aaron, Buffalo, N. Y.; Michael Bamberger, Indianapolis, Ind.; Israel Cowen, Chicago; Dr. Aaron Hahn, Cleveland, O.; Ephraim Lederer, Philadelphia; Prof. Max L. Margolis, Philadelphia; Louis Marshall, New York City; Edward Menkin, Chicago; Mrs. Moses Mielziner, Cincinnati; Prof. Sol-

omon Schechter, New York City; Bernard B. Selling, Lansing, Mich., and Simon Wolf, Washington, D. C.; from Congregation Isaiah Temple, Chicago, Ill.; Congregation Tifereth Israel, Cleveland, O.; Congregation Beth-El, Detroit, Mich.; Congregation Ahavath Chesed Shaar Hashomayim, New York City; Congregation Keneseth Israel, Philadelphia; from the Independent Order of B'nai B'rith, Adolph Kraus, President; District No. 2, I. O. B. B., Victor Abraham, Secretary; District No. 6, I. O. B. B., Sylvan E. Hess, President; the National Federation of Sisterhoods, Mrs. Abram Simon, President, Mrs. J. Walter Freiberg, Acting President; the Union of American Hebrew Congregations, J. Walter Freiberg, President; the Union of Orthodox Hebrew Congregations, Rev. Dr. H. Pereira Mendes, President, and from the following scholars and institutions abroad: Rabbiner Dr. Coblenz, Bielefeld, Germany; Dr. Ismar Elbogen, Berlin, Germany; Rabbiner Dr. J. Eschelbacher, Berlin, Germany; Rabbiner Dr. Freudenthal, Nürnberg, Germany; Prof. Dr. Ludwig Geiger, Berlin, Germany; Rev. A. A. Green, London, England; Prof. Israel Levi, Paris, France; Rabbiner Prof. Dr. Porges, Leipzig, Germany; Dr. S. Poznanski, Warsaw, Russia; Rev. Dr. Joseph Strauss, Bradford, England; Rabbiner Dr. I. Ziegler, Karlsbad, Austria; the Jüdisch-Theologisches Seminar, Breslau, Germany, and the Verband der Deutschen Juden, Berlin, Germany, Dr. Horwitz, Vorsitzender. The Corresponding Secretary was instructed to properly acknowledge the receipt of these greetings, and to couple with his communication to Prof. Schechter the wish of the Conference for his speedy recovery from illness.

The closing prayer was delivered by Rabbi Stephen S. Wise.

SUNDAY EVENING

The Sunday evening session of the Conference was opened with prayer by Rabbi C. S. Levi. The report of the Committee on Synagog and Industrial Relations was presented by the Chairman, Rabbi Foster.

REPORT OF THE COMMITTEE ON SYNAGOG AND INDUSTRIAL RELATIONS

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: At the present time, the sense of solidarity of the Jewish people is being threatened by industrial conditions that are tending to separate children of one God into classes mutually antagonistic; on the one hand are those who have, and, on the other hand those who have not, a sufficiency of earth's goods properly to support life. The conditions are not fundamentally new, but are now, more than ever before, recognized as evil. The conditions are not peculiar to Israel, but as they affect the Synagog, which is distinct from the religious institutions of our neighbors, it is essential that we as representatives of the Synagog as far as may be necessary, pay special attention to a correction of the evils as they affect the Synagog. At the same time, it is our duty, as far as possible, to identify ourselves with the great industrial reform movement and help remove the evils that affect all people and religious institutions alike.

The future of the Synagog depends upon our being able to meet the serious issues involved in the present industrial situation. If we can not controvert the contention set up by the working people, that the Synagog is opposed to the interest of the working people, the Synagog must face a very precarious future. As an institution, the Synagog must have more than contributions to support it. The devotion, loyalty and service of the people are obviously indispensable requirements. While there are many instances of religious fervor and noble self-sacrifice for religion to be found among those better stationed in life, our sages have cautioned us to be "very careful of the children of the poor, for by them the Thorah was established."

The sincerity of the Synagog is involved as well. For if the Synagog sets unto itself the function of promoting peace in the world, of emphasizing the teaching that the rich and the poor should meet together, the Lord being the Maker of them both, it dare not neglect the opportunity now offered to translate its theories of life into actual practice. Consideration of its preservation and its responsibility also compels the Synagog to devote itself to the solution of the industrial evils as they affect it.

We must be the repairers of the breach, the restorers of the waste places in life. Acting as the representatives of the Synagog, our task is to show Israel and mankind that the most precious assets of society are its men, women and children enjoying health, peace and happiness.

We have observed the effects of the well-known industrial evils of our day, such as the overworking and exhaustion, the trade diseases and the high mortality among working people, the inadequate wage, and the hard grind to meet expenses, all of which are evils laid at the door of the

employers of labor. We know of charges laid against the working people, such as deliberate underwork and limitation of output, the recourse to violence and intimidation. We do not attempt a defense or a condemnation of either party in the conflict. We know what reasons are given by each party to justify its position. Our duty is to endeavor to unite under the influence of justice and truth all elements of society so that we may live in peace and concord.

Our responsibility in the movement for industrial reform must be to make clear and to defend the principles, to interpret the ethical and spiritual aspects of the problems. That men are brothers, children of one God, must be our unfailing message. To instil into men the faith that this great ideal is attainable will hasten its realization. It is, after all, our hopes, desires and visions that get written in enduring laws.

To those who have the experience and the practical sagacity must be left the duty, to apply these principles in practical measures.

As our task should be the fearless expression and formulation of the ethical laws as they relate to the industrial world, let us attempt to extract from the chaotic mass of proposed industrial reforms those essential, unassailable propositions, the first principles of industrial reform, which we are now prepared to endorse.

I. We declare that the worth of the working man is not to be computed by the material value of his production. He has within him the image of God and is endowed with potentialities of physical, intellectual, social and spiritual growth, in which he must not be hindered, but helped by all to the utmost capacity. Justice demands that the wage, the work, the sale of the product, must be regulated with this great end in view.

II. We declare that the laborer is an indispensable part of business and is therefore entitled to a voice in its affairs. A clear recognition of this fact will lead to some form of cooperation between capital and labor, which will adjust the socalled labor troubles.

III. We declare that the rights of the great third party in the industrial situation must not be overlooked. As society is greater than any of its members, and its well-being is the real fundamental thing to be considered, every contract between the employer and the employe must have the warrant and endorsement of society. Men are not free to conduct their business as they please, if their interests conflict with the interests of society, for ultimately society has to stand the whole expense of industry. Society has the right to demand that all its members shall be so safeguarded that they may contribute good, and not evil, to the community.

IV. We declare that through arbitration, men can better protect their own interests and the interests of society than by resorting to violence for settlement of their industrial disagreements. Society has the right to demand that the disputants arbitrate their differences. As disagreements among men in regard to property, honor, life, are submitted to the judgment of their fellow beings for settlement, so also should the

differences between capital and labor be submitted for adjudication to a properly constituted court.

V. Heretofore, most of the industrial reforms have resulted from the agitation of the working people themselves. The limit of the day's work, protected machinery, prohibition of child labor, limited hours for women, and the like, reforms which are now the boast of an industrial age, were generally achieved after fierce conflicts of labor with capital. And the prediction of dire consequences to business and industry that would follow the inauguration of these reforms have been proved to be idle prophecies. Business has prospered, industry has flourished.

VI. Although we do not consider ourselves experts in the working out of the details, we nevertheless endorse heartily the principle of the following proposed industrial reforms:

I The Minimum Wage.
II Industrial Insurance.
III Prohibition of Child Labor.
IV Old Age Pension.
V Workmen's Compensation.
VI Right of the employe as well as the employer to organize and negotiate.

Respectfully submitted,

I. MORTIMER BLOOM,
RUDOLPH I. COFFEE,
E. ELLINGER,
SAMUEL H. GOLDENSON,
SIDNEY E. GOLDSTEIN,
ABRAM HIRSCHBERG,
LEO MANNHEIMER,
SOLOMON FOSTER, *Chairman.*

Upon motion the report was received and its discussion deferred until the presentation of other kindred reports and papers.

The report of the Committee on Dependents, Defectives and Delinquents was presented by the Chairman, Rabbi Louis Bernstein. This report was likewise received and its discussion deferred.

REPORT OF THE COMMITTEE ON DEPENDENTS, DEFECTIVES AND DELINQUENTS

To the President and Members of the Central Conference of American Rabbis:

The Committee on Dependents, Defectives and Delinquents has labored under two great difficulties. In the first place, though this Committee has

been in existence for a number of years its duties have never been defined. Secondly, the Committee was appointed so late in the season that it had but little time to do any active work.

In looking over the reports of the Conference from year to year, we find that practically little progress has been made in grappling with this great and growing problem, though we believe the sentiment is increasing, a sentiment inspired for the most part by this Conference. There are now several agencies in the field each striving to effect a definite and lasting good in this, to us, new sphere of social endeavor. In the coordination of these agencies and in cooperating one with the other lies the real solution of the problem.

The Chairman of your Committee at the time of his appointment, happened to be a member of a similar committee of District Grand Lodge No. 2, I. O. B. B. During the past year that Committee has been under the inspiring leadership of one of the ablest Jewish social workers in America, Mr. Jacob Billikopf of Kansas City. We have made a very thorough study of the problems included in the work of this Committee, in the several states. In this report, with the consent of Mr. Billikopf, much of his report to the District Grand Lodge is included.

On November 1, 1913, we addressed a communication to the wardens, managers and superintendents of the several state institutions in our district advising them that this Committee was attempting "to determine the number of Jewish inmates in the penal and charitable institutions throughout the district, with the view of devising ways and means of restoring them to useful manhood and useful womanhood", also in cooperating with other agencies to strike at the causes responsible for delinquency and defectiveness. We requested that we be informed of the number of Jewish inmates in the institution, together with their names and original addresses, and the percentage they constituted of the entire population. We asked in what way we could be helpful and begged that the inmates be informed of the existence of our Committee so that they might know that there was an agency which was vitally interested in the promotion of their physical and moral welfare. In a majority of cases, gratifying replies were received. From the warden of the Federal Penitentiary in Leavenworth, Kansas, in which there are twenty-four Jewish inmates out of a population of almost one thousand, and where ample provision is made for their spiritual welfare by Rabbi David Liknaitz, came the following significant reply: "I am tremendously pleased to note the interest your Committee is taking in the Jewish prisoners and your readiness in offering the support of your great order in behalf of the discharged individual so that they may lead good and clean lives."

Later in the season, Mr. Billikopf and I spent an entire day at this institution interviewing the Jewish prisoners. Every facility was placed at our disposal and the warden entered enthusiastically and sympathetically into our mission.

I have visited a number of penal and charitable institutions in the course of my work as a member of the Missouri State Board of Charities and Corrections, and the more work of this kind I have done, the more firmly convinced I have become that a great majority of our criminal offenders with proper care could be rehabilitated, and many of our insane could be reclaimed to useful citizenship. With a notable few exceptions, this field of social endeavor has been neglected by our Rabbis. I am told by many social workers throughout the country that it is very difficult to interest the Rabbis in this form of service. Whether this statement is true or not, I am not in a position to declare, but the most effective means of disproving it would be for us to take a more active and a leading part in such work.

The Department of Synagog and School Extension of the U. A. H. C. in accordance with the recommendation of our Committee adopted at the St. Paul Convention is engaged in organizing prison welfare work as is indicated in the following communication:

Cincinnati, May 11, 1914.

Rabbi Louis Bernstein, Chairman,
C. C. A. R. Committee on Religious Work for
Defectives, Dependents and Delinquents,
St. Joseph, Mo.

DEAR COLLEAGUE: In reply to your inquiry concerning the work which we are carrying on for dependents, defectives and delinquents, I beg to state the following:

As far as dependents are concerned, we are not making very active propaganda. The dependents you referred to are, as a rule, gathered in orphan asylums, or are housed privately under the auspices of home-finding societies for children. If resident at orphan asylums, their religious welfare is provided for by these organizations; if housed privately, it is presumed that their religious welfare is cared for by the same agencies. I do not know whether you would place under the same caption the boys and girls who attend religious schools maintained by outside agencies in the congested districts. To all schools of this description, supported by the contributions of others than the parents of the children, we sell our literature at a considerable discount.

We have a number of calls to render assistance to institutions caring for defective Jewish children and sometimes adults. These are for the most part institutions for mutes. While we have offered to supply societies of this description with our literature free of charge, I must say that some of these institutions, not altogether dependent upon charity, purchase our literature for their own use.

We have made considerably more progress in dealing with the problem of delinquents. In the first place, we have caused an inquiry to be made of all penal and correctional institutions in the United States regarding the number of Jewish inmates. This information, as far as it is available, has been compiled and furnished to the supervisors of Synagog extension. These forty-five supervisors have been authorized to get into touch with the institutions at our expense. Where they find it more convenient they have been asked to call upon the assistance of the ministers who live nearer to the institutions than do the supervisors themselves.

We provided some of these institutions with holiday services last fall, and are preparing to do this upon a larger scale during the forthcoming season.

We are distributing our literature to a number of reformatories containing boys and girls, and are prepared to extend these services as the situation requires.

We have also made arrangements to cooperate with several committees appointed by the District Grand Lodges of the I. O. B. B. similarly engaged in prisoner's welfare work. The arrangement is as follows: We take care of the inmates in the methods outlined above, and the B'nai B'rith organization takes care of such matters as would ordinarily be handed over to outdoor relief societies. These services rendered

by the B'nai B'rith organizations vary from extraordinary medical attendance to financial assistance, and include the work of securing positions for discharged prisoners.

Please rest assured that if we can be of any assistance to your Committee in this work we shall be glad to have you avail yourselves of our services. I am,

Very sincerely yours,
GEORGE ZEPIN.

How we could keep in communication with the different institutions in our neighborhood and, working in conjunction with all existing agencies, could accomplish lasting good, is revealed by the following letter received from the superintendent of a reformatory for boys: "I wish to say that I am heartily in sympathy with the desire to assist in every possible way to handle men who are released from this institution and I shall be very glad indeed to report to Rabbi X, a member of your Committee, every time a Jewish young man is authorized for parole and is about to leave this institution so that the Rabbi may lend such encouragement as would be of service to him. Of course you understand that the Parole Department of this institution secures for each man definite satisfactory employment during the first year that he is out on parole and sees that the young man is kept employed at a good job so that he has no trouble in maintaining himself financially for at least that period if he is desirous so to do, but we are pleased to have your moral cooperation which facilitates our work greatly."

Of course there is no more difficult work than that which deals with the socalled incorrigible delinquents. They are stubborn, impertinent, hardened and it is difficult to find an avenue of approach. Here it might be well to say a word about prevention. In many communities, notably in Cincinnati, Jewish Big Brother Clubs have been formed and the most reputable young men in the community are acting individually as older helpful brothers to the wards of the Juvenile Court, thus preventing these little fellows from being further contaminated by the evil influences which are bound to surround them when they come into contact only with the hundreds like themselves. Is not this a laudable effort for every Rabbi in every community? What more lasting good could be accomplished than by instituting such an organization composed of the young men of his congregation, who shall be helpful to the boys of his larger congregation, "the world outside"?

Statistics are at no times very interesting, but they do serve a purpose. The following figures will refute the charge rather frequently made in these days that the Jews are so largely swelling the ranks of the criminal offenders, and at the same time they ought to show us that now is the time for us to put forth our most strenuous efforts to bring back that happy day when it was the rarest occurrence to hear of a Jew confined in a penal institution.

In 21 out of 27 penal institutions, including state industrial schools, reformatories and penitentiaries, but excluding municipal jails, among

14,640 inmates there are 125 Jews. This is a bare 84/100 of 1%, divided as follows:

(a) Industrial Schools. In a population of 3,392 there are but 42 Jewish boys and girls.

(b) Reformatories. In a population of 4,126 there are 49 Jewish young men.

(c) Penitentiaries. In a population of 7,122 there are 34 Jews.

The census of 1910 indicates the entire population of the district under consideration to be 15,868,511, and from the Jewish Yearbook we ascertain the fact that the Jewish population was in the neighborhood of 196,000 or 1.23%, as compared with 2.22% for the entire United States. .84% of criminality proves how much smaller is our ratio than that of others. While this should be a source of pride, our pride should prompt us further. And because in numbers we are so few in the state institutions, a special effort should be made to reduce, and, if possible, to eliminate, even that small number.

So far most of our work has centered in the penal groups in the several states. What of the insane and epileptics who are scattered throughout the several states? They too require some attention and deserve some care on our part. In their case as in the case of the criminal, it is not so much occasional preaching and literature that they need, but the personal interest of a wholesouled individual who can give sound advice and create a new hope in these unfortunates.

Let us now look into the problem of mental defectives, and here I quote verbatim from that other Committee mentioned in the beginning of my report:

In 30 out of 34 institutions, including the sanitarium maintained by the City of St. Louis, there are 378 Jewish insane, feeble-minded and epileptic men, women and children or 1.09% of all the inmates. To be specific, out of a population of 27,749 in the 21 insane institutions there are 295 Jewish wards and out of a population of 6,817 in the colonies for the feeble-minded and epileptic there are 83 Jews. You will note that, while the proportion of the Jewish population in the entire district to the non-Jewish is 1.23%, the ratio between the subnormal among our people and the rest of the institutional population is 1.09%.

In attempting to ascertain the individual causes responsible for the commitment of the 295 Jewish insane it was found difficult to obtain any definite data, largely because nervous diseases present such a diversity of symptoms, there being over 200 divisions, most of them subject to constant revision. And the classifications in most of our state institutions are very loose and lack scientific value. I imagine, though, that in a general way, the observations of Dr. Fishberg, Ruppin, and other students of insanity among the Jews, would hold true in the case of those confined in the different institutions of the district. And these observations are to the effect that the Jew is particularly subjected to the affections of nerve centers, especially to spinal and cerebral diseases; that hysteria and neurasthenia are in the words of Dr. Fishberg, "the characteristic privileges of the children of Israel." In fact more than any other ethnic group the Jews are afflicted with neurasthenia.

Paranoia is met with in about the same proportion among both classes; mania and melancholia are much more frequent among our people, whereas locomotor ataxia and insanity, due to syphilitic antecedents, are rarer among the Jews and alcoholic insanity is practically non-existent.

This brilliant analysis requires no further comment on my part. Most of these dependents are cared for in our own Jewish institutes where regular religious services are conducted.

The problem of the deaf, mute and blind has been frequently brought to the attention of this Conference by former committees and so far as I can learn is now being adequately handled. Our investigations revealed a small number of Jews in the several state sanatoria for tubercular patients. These for some reason or other which we could not ascertain, prefer their own state institutions to our admirably conducted national institutions. Only one Jewish inmate was found in the entire district under investigation, in a Home for Veterans and in this connection let me quote a gratifying letter from the commandant of such an institution: "It gives me great pleasure to inform you that we have no Jewish members in our institution. It gives me pleasure because I know that many of your people served in the Union army and the fact that in the fifteen years or more that I have been connected with this Home, not one has applied for admission, proves that their service did not render them dependent, but on the contrary, when their military service ceased they became provident members of society and prepared for an independent old age." The several District Lodges of the I. O. B. B. have been requested to institute committees similar to the one in District No. 2. This will probably be done and thus the work will be nationalized. We shall attempt to secure not merely statistical data, but an intensive survey will be made and a follow-up system adopted, whereby we may judge through the study of environment what has been the cause of defectiveness and delinquency, and thus form one of the methods for handling the whole problem.

I. We would, therefore, recommend that the country be divided into districts and that a Rabbi or group of Rabbis (preferably the Supervisor of Synagog and School Extension and his associates) be appointed in each district to work in conjunction with all existing agencies for the spiritual welfare of all Jewish inmates of penal and charitable institutions.

II. We would further recommend that this Committee be instructed to prepare a circular letter to the members of the Conference asking them to pay special attention to the Jewish delinquents and defectives in the several institutions located in or near their respective cities and to keep the Chairman of this Committee informed of the progress made.

III. We would repeat the recommendation offered by this Committee at the St. Paul Convention, "that the Conference undertake more thoroughly to investigate the causes of criminality and defectiveness, and that at some future time a paper on this subject be presented to this Conference".

IV. And finally we would recommend that the duties of this Committee be defined by the Executive Board.

Respectfully submitted,

LOUIS BERNSTEIN, *Chairman.*
MAX C. CURRICK,
DAVID L. LIKNAITZ.

Rabbi Sidney E. Goldstein led in a round table discussion of the subject, The Synagog and Social Service (see Appendix L).

Rabbi Horace J. Wolf presented a review of the recent book, "Religion in Social Action", by Prof. Graham Taylor (see Appendix M).

The discussion of the two reports, presented earlier in the evening, was then begun. The report of the Committee on Synagog and Industrial Relations was taken up seriatim.

Rabbi Philipson—This report, it seems to me, presents a statement of the present ethical industrial situation, if I may use such an expression. It involves fundamental principles and problems, and various technical solutions of these, the validity of which is by no means universally agreed upon, even by the great economic authorities. For this reason I do not believe that the Conference is in a position, with the limited time at its disposal now, and without the opportunity for full and careful consideration by all its members, to take the definite and authoritative stand which the adoption of this report would imply. I therefore move that the report be printed in the Yearbook, and, if necessary, separate copies be made and sent to every member of the Conference for careful consideration, and then be taken up for full and final discussion at next year's convention. Seconded.

Rabbi Enelow—I do not think that the Conference is prepared tonight, or will ever be prepared, to settle by vote, economic questions, such as have been presented in this report. If the Conference were asked to vote upon a theological creed, we would all decline to do so. We hold firmly that there is, and can be, no such thing in Judaism. But how much more should we be unready and unwilling to adopt by vote an economic

creed? No matter how greatly in sympathy I may be with some of the articles of the report, I shall ever be opposed to the commitment of the Conference to any sort of sociological or economic creed.

Rabbi Wise—As I listened to this report and the economic program it presents, I thanked God for the new light and new purpose and new vision that have come into the Synagog. Yet we hear the same old oft-repeated cry, that we must not commit ourselves to any economic program. I heartily endorse the statement of the report that we believe in the abatement and ultimate abolition of poverty. This is not alone an economic, but essentially a religious problem. And upon such religious problems we need never fear nor hesitate to give most uncompromising expression of our beliefs and endeavors. And I want the younger men of the Conference to know that they are not to be governed by the almost insane fear of what the world will say or think with regard to our entire economic and religious faith. You may postpone this discussion for a year, but it is bound to come up before you constantly until you have grappled with it squarely and fearlessly, and worked out the solution.

Rabbi Heller—In matters such as this before us I feel it is our duty, both as ministers and as right-thinking men, not to pronounce ourselves too hastily either in favor of, or against technical principles, about which even authorities differ. Take, for example, the question of minimum wage, which has been raised by the report; there are many men, and my sympathies are on their side, who feel that perhaps some practicable way to solve this problem may be found, other than by means of legislation. I certainly hope and believe that ultimately some way will be found by which the principle of the minimum wage may be made effective. Yet I do not feel that we should allow ourselves to be hurried into committing ourselves to an expression of belief in and support of matters about which we have not yet reached any definite and positive conclusions, and upon which we are consequently in no position to vote intelligently and honestly. Certainly it is not fair to construe this desire on our part for more definite and positive information and conviction

before we declare ourselves publicly, as time-serving or inability or fear to take a definite stand upon any positive platform. The very importance of the principles involved necessitates caution and conservatism on our part in determining our stand, if our words and declaration are to have any significance whatsoever. And the question troubles me, whether it be really our duty as Rabbis, to stand upon any platform of economic theory, to place ourselves on one side or the other of disputed economic principles, such as those presented in the report actually are.

Rabbi J. L. Levy—I find myself in perfect accord with the spirit of this report, and hope that ultimately the program it has outlined may be adopted by the Conference. I wish to offer an amendment to the motion, viz., that this report be printed as manuscript, that a copy be sent to every member of the Conference, and that at the next convention of the Conference one whole day be devoted to the consideration of this report and all matters pertaining to the large question of Synagog and Social Service. Seconded.

Rabbi Frisch—I know that a great many of the younger Rabbis are laboring earnestly and in full sympathy with the large social movement, to solve the social problems that confront them. I plan to establish a department of social service in my own congregation this year. In view of all this I would offer an amendment to the amendment, that the Chairman of the Committee on Synagog and Industrial Relations be instructed to invite all the members of the Conference to submit to the Committee their individual programs for social justice, that these be printed and sent to all the members of the Conference along with the report itself, and all these measures be discussed at the next convention. Seconded.

Rabbi Gries—The presiding officer of the Conference has desired to participate as little as possible in the general discussion. However, on account of the range and spirit and tendency of this debate the President of the Conference feels that this discussion should not be closed without some more definite statement as to the policy of the Conference in years past. Im-

portant problems have from time to time been presented for discussion and decision. Hesitation and delay and postponement have been, not because the men of this Conference feared to express their judgment and conviction, but because they deemed it wise not to express their formal and final judgment, at least without opportunity for more careful and mature and thorough investigation and deliberation.

My interest in social problems has always been deep and intense, and earnest has been my insistence upon the social obligations of the Temple. This subject has been before the Conference for years, and many reports have been presented. But I believe that this Conference is not now prepared to act upon this report as presented. I favor a more careful study and more thorough investigation of the social program before this Conference be asked to approve and adopt any declaration of principles. I suggest, therefore, the appointment of a commission to study and investigate and report upon the whole social problem.

Rabbi Bernstein—In view of the suggestion just made, I offer the substitute motion that a Commission on Social Justice of ten members be appointed, to which this report shall be submitted for full and detailed consideration, and that this Commission shall be empowered, whenever ready, to print the results of its deliberations in convenient form, and send this pamphlet to the members of the Conference at least two months before the next ensuing Convention, at which it shall be made the special order of business upon a day definitely set aside for this purpose. Seconded.

Rabbi Foster—As Chairman of the Committee I wish to say that this report has been prepared upon strictly conservative lines. In spite of the statement of one of the previous speakers, the questions involved are not only economic, but also moral and religious. And upon such matters we should not hesitate too much to declare ourselves. I believe that the fault lies not with the report, but with the Conference itself, which seems hardly to be as well informed about these matters as it should be. Yet I feel that if we are really sincere in our protestations

and are willing to give the time, we can still, in the course of this Convention and upon the basis of this report, make proper and authoritative declaration of general principles, such as we certainly ought to make.

The question was called for. Upon motion the substitute motion offered by Rabbi Bernstein was accepted in place of the original motion. The motion, as thus amended, was carried.

The Conference adjourned.

MONDAY MORNING, JULY 6

The Conference reassembled at 9:30 a. m. The opening prayer was delivered by Rabbi Sessler.

The report of the Committee on Relief Fund was presented by the Chairman, Rabbi Deinard.

REPORT OF THE COMMITTEE ON RELIEF FUND

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Your Committee on Relief begs leave to report that it finds itself in a most enviable and happy position. Even as a nation is deemed fortunate if it has no history, so, too, a committee may be considered fortunate if it has nothing to report. Such is the unique position in which your Committee finds itself.

Your Committee on Relief has had no financial cares, worries, nor responsibilities, either in the raising of funds or in their distribution. Your Secretary, Treasurer, and Committee on Solicitation have ably and well attended to all that. The few financial figures contained in this report have been taken with your Treasurer's permission, consent, and good will, from his report, and in the words of King David, I may say to him: "For from Thee is all, and from Thy hand do we give unto Thee."

The Treasurer's report shows that since our last convention the Relief Fund has received an increase of $3,100.17. This added to the balance on hand June 10, 1913, of $3,663.15, gives a grand total of the Relief Fund of $6,763,32. The increase has come from the following sources:

Donations	$1,569.00
One-half Dues	495.00
One-half Interest	1,036.17

Disbursements from the Fund have been as follows: Two monthly pensions, $25.00 each, to widows of former members, making a total of $600.00, and expense in the Solicitation Committee's office of $147.55, making a total of $747.55. In consequence the balance in the Relief Fund this year is $6,015.77. Adding to this $20,000 invested we obtain a grand total in our Relief Fund of $26,015.77. Your Committee has in the last two or three months been considering a new application for relief, but owing to insufficient data in connection with the application, it has postponed its final action and recommendation in regard to it to the post-Conference Executive Board meeting.

Your Committee wishes to express hearty thanks to the generous donors who have so liberally contributed to our fund. All of which is respectfully submitted.

S. N. DEINARD, *Chairman.*
ISAAC L. RYPINS.

The report was adopted.

The report of the Committee on Editing the Yearbook was, in the absence of the Chairman, Rabbi Schulman, presented by Rabbi Foster.

REPORT OF THE COMMITTEE ON EDITING THE YEARBOOK

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: The two members of the Yearbook Committee present at this Conference, by special request of the Conference, beg leave to report in behalf of the Yearbook Committee. The illness of the Chairman of the Committee, Dr. Samuel Schulman, accounts, no doubt, for the absence of his formal report. The full Committee had five all-day sessions, at which the complete notes of the stenographer were carefully read and edited. The Committee was actuated by a sense of its responsibility, as representing the whole Conference, to issue a book which would accurately, but concisely, report the deliberations of the Conference. In revising the not very satisfactory notes of the stenographer the Committee acted upon the definite instructions of the Conference and the Executive Board, and was continually guided solely by its desire to be fair in reporting all discussions and statements.

The special features of the Yearbook to which reference may be made are the alphabetical arrangement of the table of contents, the many cross references in the text and the grouping of the resolutions offered.

The delay in the printing and distribution of the Yearbook was due to circumstances, unforeseen and unavoidable, over which the Yearbook Committee had no control.

We would recommend that the editing of the Yearbook be entrusted

to a member of the Conference, to be designated the Editor of the Yearbook, whose appointment shall be made by the Executive Board. The Executive Board shall have full power to determine the proper compensation for this office.

Respectfully submitted,
SOLOMON FOSTER,
EPHRAIM FRISCH.

The report was adopted.

In the absence, because of illness, of the Chairman, Rabbi Schulman, the report of the Committee on Systematic Theology was read by the Corresponding Secretary.

REPORT OF THE COMMITTEE ON SYSTEMATIC THEOLOGY

To the Central Conference of American Rabbis:

GENTLEMEN: The Committee on Systematic Theology begs to report that upon the basis of the correspondence of its Chairman with the various writers mentioned in previous reports, it is enabled to say that these writers, including the two eminent scholars from Europe, have promised to have their essays finished for the Conference meeting of 1915.

Respectfully submitted,
SAMUEL SCHULMAN,
DAVID PHILIPSON,
K. KOHLER.

P. S.—Before mailing this I received a postal card from Dr. Seligman of Frankfurt, stating that his essay on "The Compatibility of Revelation with Science" is finished, and that within a week or so, he will send it to me.—S. S.

The report was adopted.

The report of the Committee on Contemporaneous History was presented by the Chairman, Rabbi Deutsch.

REPORT OF THE COMMITTEE ON CONTEMPORANEOUS HISTORY

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN:

I. PANAMA CANAL

Before this Conference shall meet again a most wonderful work of engineering will have been completed, and the dream of centuries realized. A waterway connecting the two mighty bodies of water, the Atlantic and the Pacific, will accomplish what, since the discovery of our great western

ocean, was the ambition of statesmen working for humanity's progress. It seems fitting that this Conference, which must greet with satisfaction all works drawing mankind closer together, shall take cognizance of this wonderful achievement of American genius. We see in it a fulfilment of the prophecy: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria" (Is. xix, 23-25). It seems eminently fitting that this Conference take action on this occasion by either sending a message or a representative to the formal opening of the great international waterway.

II. CENTENARY OF PEACE WITH ENGLAND

It was the everlasting hope of Israel to see the fulfillment of the prophecy: "They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Is. ii, 4). From the passage the Rabbis have derived the law that arms must not be carried on Sabbath because they are a curse to humanity (Sabbath, 63a). While unfortunately the realization of this prophecy is far distant, we must greet in every case that gives us encouragement a step forward in the direction indicated by Israel's seers. On December 24, 1914, a century will have passed since the treaty of Ghent ended the last war between this country and England. It is a memorable event, regarded from the point of view that this country owes its origin to an armed contest with its mother country, and that numerous international frictions have occurred since, which, though threatening the maintenance of peace, were finally adjusted without recourse to arms. It seems appropriate that this Conference take action on this memorable event, especially by a request to the members to devote to its commemoration a special service on one day to be fixed by the Executive Board.

III. BI-CENTENARY OF THE FETTMILCH RIOT

On the first of September, three hundred years will have passed since the Jewish congregation of Frankfurt am Main was threatened with a repetition of the barbarities quite common in the Middle Ages. The guilds rose against the city administration, with the absurd claim that the Senate favored the Jews against the interests of the trades. The ghetto was stormed, blood was shed, property destroyed, and the Jews were compelled to flee for their lives. Conditions, however, had changed. An event of this kind, which in the 14th, and even in the 15th century would have been condoned by the emperor, who, after some mild threats for the damage done to the imperial exchequer by an assault on his "Kammerknechte," usually compromised with the rioters, was now taken as a breach of the public peace, and seriously punished. So this event is of more than local significance, and should call forth an expression of gratitude to Him, "who

changes times and transforms seasons." Your Committee suggests that a message of congratulation be sent on this occasion to the Jewish congregation of Frankfurt am Main.

IV. BI-CENTENARY OF THE FIRST BERLIN SYNAGOG

The terrible experiences of the War of Thirty Years prepared humanity for the teachings of Sir John Locke, who first proclaimed freedom of conscience as a practical policy, and, as far as the Jews were affected by it, embodied it in the constitution of South Carolina. It was at about the same time that the Elector of Brandenburg allowed the exiles from Vienna to settle in his states. This was a remarkable step forward in the history of toleration. For the first time probably Jewish refugees were granted a new home, not in order to help the treasury of the sovereign, but on the ground of religious toleration. Yet in the charter of 1671, it was stipulated that they should not have the right of public worship, and it was not until September 1, 1714, that the Jewish congregation of Berlin was permitted to open a synagog. This congregation was perhaps one of the leading bodies in modern Judaism. Its history is a fulfillment of the prediction: "Though thy beginning was small, yet thy latter end shall greatly increase" (Job viii, 7). It is eminently fitting that this body send a message of congratulation on this occasion to this "Mother city in Israel".

V. CENTENARY OF EMANCIPATION IN DENMARK

The Jewish community of Denmark was never large in numbers. It has, however, given some prominent men to Jewish literature, of whom Isaac Euchel, the exegete, Isaac Noah Mannheimer, the pioneer preacher, and Meier Aaron Goldschmidt, the amiable author of Jewish fiction, may be quoted. It also has given to Jews some prominent positions in public life. To quote one event, it was the only state which had a Jew as speaker of its Parliament. The centenary of the emancipation of the Jews, which was proclaimed March 29, 1814, is therefore an historic event. Your Committee suggests that a message of congratulation be sent to the Jewish community of Copenhagen, and that steps be taken to translate the historic publication issued on this occasion by the I. O. B. B. Lodge of Denmark, into English, at least in abstract, so as to make this encouraging history accessible to a larger circle of Jewish readers.

VI. CENTENARIES OF ISAAC H. WEISS AND MORITZ STEINSCHNEIDER

The Jewish community of the Austrian province of Moravia, with its forty odd thousand souls, has furnished some of the leading men to Jewish

"Wissenschaft." Prominent amongst them are Isaac Hirsch Weiss, and Moritz Steinschneider, the centenaries of whose birth will occur very soon. Weiss was born February 9, 1815, and Steinschneider, March 30, 1816. Your Committee recommends that at the next convention the merits of these two great scholars be presented in papers to be prepared on this occasion.

VII. THE FIFTIETH ANNIVERSARY OF MEFIZE HASKALA

On December 20, 1913, fifty years had passed since the Society for the Promotion of Culture amongst the Russian Jews, *Mefize Haskala*, was founded. The memory of this event will unfortunately have rather a depressing than an encouraging effect. The auspices, under which this Society, fifty years ago, was called into existence, have not been justified by subsequent events. The hope that by the promotion of secular education and manual trades the heavy burden of the Jewish people in Russia would be lightened, was sadly disappointed. Nevertheless the work done by this Society, has paved the way for a future development, which, sooner or later, must come to pass, when Russian statesmen will see the error of their ways. Your Committee suggests that a message of congratulation be sent to the Society, expressing our good wishes for its work.

VIII. MESSAGES OF CONGRATULATION AND APPRECIATION

Prof John M. Szebereny, Protestant bishop in Austria, will on Feb. 16, 1915, complete the ninetieth year of his life. Prof. Szebereny belongs to the class of the righteous among the nations, having been among the founders of the society against Antisemitism, and having been a strong advocate of poor Hilsner, the victim of the ritual murder plot of Polna.

Moritz Guedemann, chief Rabbi of Vienna, a historic figure, not merely because he was for nearly half a century the spiritual head of one of the largest Jewish communities of the world, and because he is the only surviving member of the first graduating class of the Breslau seminary, the pioneer institution for the training of Rabbis, but also as an author of unusual merit, especially in the long neglected line of our "Kulturgeschichte", has a claim to recognition by this body. He will on February 19, 1915, complete four score years of his life, so rich in scholarly activity.

David Hofmann, president of the Orthodox Rabbinical Seminary of Berlin, completed his seventieth year, November 24, 1913, and Rabbi Sigmund Maybaum, reached this milestone of his life on April 27, 1914. These two men, living in the same community, are representatives of two diametrically opposed views of Judaism. Both, however, deserve recognition for their scientific labors, the value of which is in the main independent of religious party.

Israel Zangwill completed his fiftieth year February 14, 1914. It is rather unusual to take cognizance of such an event, but unusual also are Zangwill's merits as the creator of the ghetto novel in English, as one, who like none before him, presented Jewish life and aspirations sympathetically and impressively to the non-Jewish world, and finally as a zealous advocate of the Jews in lands of oppression and a champion of the Jewish cause.

Asher Guenzburg, better known by his pen name of Ahad Ha-am, was on the occasion of the twenty-fifth anniversary of his literary activity the recipient of great ovations. His position on Jewish nationalism is hardly shared by many members of this body. Nevertheless it has to be recognized that since the days of Moses Mendelssohn and Hartwig Wessely no Hebrew essay has stirred up the Jewish people so widely as has Guenzburg's "On the Crossroad".

Your Committee suggests that messages of congratulation be sent to the above named men, expressing in accordance with the occasion, the good wishes of this Conference.

IX. THE BEILIS TRIAL

Since the recrudescence of Antisemitism Judaism has had to suffer repeatedly the humiliation of having to vindicate itself against the blood accusation, a charge as absurd as it is fiendish. From the 13th century on popes, emperors, Christian theologians, and even apostates from Judaism, have protested against this infamous libel. Yet for the last thirty odd years it has reappeared again and again, as a convenient weapon of unscrupulous demagogs. Tisza-Eszlar, Corfu, Xanten, Polna, and Konitz are blots on the pages of 19th century history. In no case, however, was the slanderous nature of this charge more clearly revealed than in the case of Mendel Beilis, who for two and a half years was kept in prison, through a deliberate plot to stir up the passions of the mob against the Jews, and in this way prop up the tottering throne of despotism. In spite of all the means at the disposal of despotism, the victim of the conspiracy was freed, a fulfillment of the divine prophecy: "Take counsel together, and it shall be brought to naught; speak the word and it shall not stand, for God is with us". Mendel Beilis has since settled in Palestine. It seems an eminent duty of the Jewish people in all parts of the world to protect this victim of malice from want. Your Committee suggests that an inquiry be made into Mendel Beilis' condition, and if needed, proper assistance be given to him. Your Committee further suggests that a message of thanks be sent to his indefatigable attorneys, Israel Grusenberg and W. A. Maklakoff. Such an expression of our gratitude is also due to Prof. Niekrasoff for his memorable address made in the Duma, May 7, in which he presented the real causes of the conspiracy against Beilis, and showed the motives behind the general policy of the government with its apparently inexhaustible methods of rendering the life of the Jews

unbearable. Your Committee is also of the opinion that an expression of our gratitude to Vassili Shulgin should be recorded in our minutes. Shulgin, a member of the reactionary Antisemitic party, and editor of its leading organ "Kiewlianim", had in his paper proved that Beilis was the victim of an absurd and mean conspiracy. He had to pay for his honesty by a three months' term in prison. His testimony, as that of a reactionary, is the most valuable of all manifestations. His is the case of the Talmudic legend, which compels the hostile angel to say, "Amen!" He is the Harbonah of the Kiev Purim, whose name shall be remembered for good.

X. OBITUARY NOTES

In the high old age of nearly ninety-four, Adolph Schmiedl, retired Rabbi of Vienna, passed away, November 7, 1913. His advanced age, his many years of service to Judaism and its literature, deserve recognition. Your Committee suggests that a message of condolence be sent to the Jewish congregation of Vienna.

Scientific Jewish literature suffered a severe and irretrievable loss in the premature death of William Bacher, principal of the Rabbinical Seminary in Budapest, who passed away in his sixty-fourth year, December 25, 1913. It is impossible to do justice within the limits of this report, to the many sided, and at the same time profound, scholarly activity of this "spokesman of his nation." By all Rabbis he will be gratefully remembered for his works on Talmudic Hagadah. It would seem appropriate that on one occasion his activity be made the subject of a special paper. For the present it is a sacred obligation of this Conference to record its grief at the demise of this great scholar, and transmit its expression of sorrow to the institution, with which the deceased had been connected for thirty-five years, and ask the latter to convey these sentiments to the bereaved family.

Hebrew literature in America is of recent date. Yet it has already developed an individuality. Gerson Rosenzweig, who passed away at the age of fifty-three, February 13, 1914, created by his Talmudic parodies a type of Hebrew literature, to which absolute uniqueness must be awarded. His "*Masseket Amerika*" is, in the opinion of your Committee, a classic of its type. Rosenzweig died in the prime of manhood, after months of terrible agony. Your Committee is of the opinion that something ought to be done to show appreciation by this Conference of this man of genius. We suggest that a number of copies of his works be bought and distributed in libraries, where they will be preserved lastingly.

Two Christian scholars who devoted their lives to Hebrew literature deserve to be mentioned with gratitude. We refer to August Wuensche, who died November 15, 1913, at Dresden, and to Canon Samuel R. Driver, the Old Testament scholar who died February 26, 1914, at Oxford. In the case of Wuensche, our gratitude is due to his memory also for the noble manner in which he stood up for justice to Israel's literature against the

malign accusations made by Canon Rohling. Your Committee suggests that a message of sympathy be sent to the families of the deceased.

Your Committee further suggests that we record our gratitude to the memory of Gen. George Picquart, who died January 19, 1914. Picquart will forever retain a place in Jewish history for the intrepid and self-sacrificing way in which he began the work of vindicating Alfred Dreyfus. The final exposure of this fiendish plot, directed, as in the case of Haman, not against the individual, but against the whole nation, is due to this noble man. He suffered exile, imprisonment and disgrace, and it is a matter for extreme gratification that in his case justice triumphed.

An expression of our gratitude is also due to the memory of Baroness Bertha von Suttner, who passed away at Vienna, June 21, 1914. Not only as one of the founders of the society against Antisemitism, but also through her work as an advocate of international peace, she has a claim on our grateful memory. She, who ostentatiously refused to associate with any church, was a true follower of Israel's prophets.

An expression of gratitude is also due to the memory of Joseph Fels, the noted philanthropist, who died at Philadelphia, February 22, 1914. The main work of Fels lay in a field on which this Conference can and will not express a definite opinion. Whether the economic ideas which he advocated, and for which he spent so liberally from his means, are or are not the panacea, as which they are proclaimed, is not for this Conference to judge. It remains a fact, however, that Fels, as well as his much admired master, Henry George, was inspired by the economic theories of Moses, who declared: "The land shall not be sold in perpetuity, for the land is mine" (Lev. xxv, 23); and by the fiery preachments of an Isaiah (v. 8) who denounced those "that join house to house, that lay field to field till there be no room". In addition Joseph Fels was active in aiding the unfortunate of his people by his generous support of the Jewish Territorial Organization. Your Committee suggests that this Conference express its sorrow at the untimely demise of Joseph Fels, and convey its expression of sympathy to the widow.

The sorrow at the sacrifice of young lives was mingled with a feeling of pride that among the nineteen young men who sacrificed their lives to the cause of our country, two were members of the Jewish community. At all times and in all countries, even when justice is denied to them, the Jews have given proof of their patriotism. The death of Esau H. Frolichstein and Samuel Meisenberg at Vera Cruz is another testimony to the willingness of the Jews to assume their full share of civic duties. We record our sentiments of admiration for the heroes who have fallen in defense of our flag, and honor their memory by inscribing their names upon our records.

Heroism is not merely displayed on the battlefield. The sacrifice of one's life for the cause of others is no less honorable in times of peace. In this sense we pay our tribute of admiration to Ferdinand J. Kuehn, the

wireless operator on board the "Monroe", who stuck to his post to the last, and paid with his life for his devotion to the duty to save others. The memory of this hero, who met his death on January 30, 1914, shall be gratefully perpetuated on the records of this Conference. We honor the memory of all these departed by sanctifying the name of Him whose Kingdom extendeth over all His creatures, and whose ways are ways of mercy and justice.

XI. CORRESPONDING MEMBERS

The difficulty of conveying our sentiments on occasions of both joy and sadness have been felt by your Committee. We therefore suggest that a class of corresponding members be created, especially in foreign countries, so that it shall be possible to obtain information in cases of action similar to those suggested in this report.

XII. IMMIGRATION LAW

The House of Representatives, in its session of February 4, passed a law restricting immigration. The bill, introduced a second time, is now pending in the United States Senate, and may become a law. Your Committee is of the opinion that this legislation has a bearing on a vital point of Jewish ethics, and calls for an expression of the views of this Conference. Your Committee is of the opinion that this Conference should go on record as expressing its unshaken adherence to the principles of divine ethics, which teach that, "One law shall be to him that is home born and unto the stranger that sojourneth among you" (Ex. xii, 49, see Num. ix, 14; xv, 14f.). We believe in the duty: "A stranger and sojourner shall live with thee" (Lev. xxv, 35), for as David says: "We are strangers before Thee and sojourners as all our fathers were" (1 Chr. xxix, 15, see Lev. xix, 34; xxv, 23). We believe in the justice of Job's plea, "The stranger did not lodge in the street, but I opened my door to the wanderer" (Job xxxi, 32). We believe in the denunciation of the prophet, hurled at them, "that turn aside a stranger and fear not Me" (Mal. iii, 5). We believe in the rabbinic injunction that it is a grave sin to hurt the feelings of the stranger by either word or deed (Baba Mezia, 58, b.). In the case of the Jewish immigrant, seeking new homes on our shores, we believe that he who is fleeing from unendurable persecution in Russia and Roumania, from economic stress caused by racial hostility in Galicia or in the Balkan states, is entitled to the protection of the Mosaic law, "Thou shalt not deliver unto his master a servant, which is escaped from his master unto thee. He shall dwell with thee, in the midst of thee, in the place which he shall choose within one of thy gates, where it liketh him best. Thou shalt not oppress him" (Deut. xxiii, 16-17). Your Committee, therefore, suggests that this declaration

of principles be accepted by the Conference, and a copy be sent at once to the President of the United States, to every member of the Cabinet, and of the Senate, and publicity be given to it, as far as possible, through the press, with the understanding that this Conference condemns any legislation restricting immigration, except such as will keep out the criminal and the diseased.

XIII. ENCOURAGING RURAL SETTLEMENTS

The terrible experience during the last year, which revealed the existence of crime among Jews in the densely populated districts of large cities, calls for consideration by those who are looked up to as guides to righteousness, and as guardians of the good name of the Jewish people. There can be no doubt that the continuous congestion in large cities, the contact with the most debased element in poor quarters, combined with the allurement presented by the sight of luxury, is largely responsible for the existence of crime, which was unknown among Jewish people in previous centuries. One of the means to counteract these influences is the encouragement of rural settlements. Those who know the labor conditions among the Jews in large cities are aware of the latter's desire to emancipate themselves from the curse of slum life. There is a real land hunger amongst the Jewish people of the immigrant class. The movement undertaken of founding farming colonies in distant parts of the country, while highly laudable, can not accomplish its object on a large scale, owing to historic conditions, the most powerful agency in human civilization, which kept the Jews away from agricultural pursuits for nearly two thousand years. A more effective remedy seems to lie in establishing rural settlements on a small scale near the large cities of our country. While such movements seem to lie outside of the province of this Conference, and certainly can not be handled by the members in the way of executive activities, the members of the rabbinate can not afford to "forbear to deliver them that are drawn unto death" nor to say "behold, we knew it not." Your Committee, therefore, suggests that the members of this Conference be urged to create organizations in their respective places of residence, looking towards the accomplishment of this important work.

XIV. PROHIBITION

The Jewish people have been noted for their temperate habits. These were not the result of restrictive legislation, but of example. We, therefore, have a right to express our opinion on a movement, that in the opinion of your Committee is born of fanaticism, disregard of the actual needs of life, and is coupled with the ambition of ecclesiastic tyrants. Your Committee feels that it is the duty of this body, comprising the teachers of Israel, to take a stand on the question of prohibition, which threatens to become a national issue. Your Committee suggests that the

Conference go on record, declaring itself in favor of temperate habits, and of such legislation that will check abuses of the liquor traffic, but at the same time declare that its conception of religious ethics does not condemn the moderate use of alcoholic beverages. This Conference stands on the ground of Biblical and rabbinical ethics, which declare that wine is made to gladden the heart of man (Ps. civ, 15, see Prov. xxxi, 6), on the basis of Jewish practice which sanctified occasions of joy by the cup of wine, and on the basis of rabbinical teachings, which declare that it is a sin to refuse to enjoy God's gifts to man (Yer. Kiddushin, end), and that the Nazirite committed a sin by denying himself what God has permitted (Nazir 19, a).

XV. PROTEST AGAINST STATE RELIGION

On the occasion of launching the battleship "Oklahoma", March 23, 1914, Bishop E. E. Hoss made the remark that this ship was to go "on errands of peace and Christianity". Your Committee, while animated by the desire to maintain friendly relations with all churches, believing in the rabbinic theology that the righteous of all nations shall inherit the kingdom to come (Tosefta, Sanhedrin 13, 2), feels that such a remark calls for a protest. Neither army nor navy, nor any department of the judiciary, the executive or the legislative branches of the government, has a right to promote the objects of any particular religious community. Any such action would be in clear violation of the first amendment to the Constitution of the United States.

XVI. MISSIONARY ACTIVITIES

While fully conscious of the inadequacy of this term, your Committee knows no better designation for the duty of Israel to detached communities or to those who are laboring under peculiar difficulties. The remnant of the Jews in China appealed through Dr. Bruno Schindler, a prominent philologist, for aid in preserving its ancestral faith. Several cases of baptism of Jewish children attending schools maintained in Cairo by monastic organizations suggest the need of a concerted action, in, what your Committee is compelled to call, missionary activities of Judaism. We suggest that a special committee be appointed to study this situation in connection with other organizations, working along these lines in other countries.

XVII. RABBI FOR JEWISH-TURKISH CONGREGATIONS

We recommend that a young man with ability to speak Spanish, and, if possible, Arabic also, be selected for a scholarship at the Hebrew Union College, who, at his graduation, shall be qualified to minister to the needs of the various Jewish-Turkish congregations of the land.

XVIII. JERUSALEM LIBRARY

The untiring zeal of Dr. Joseph Chasanowitz created a splendid library in Jerusalem. No matter what attitude one would take with regard to cultural activities in Palestine, the existence of such a library should call for our interest in its work Dr. Heinrich Loewe of Berlin, a professional librarian and author on history, made an appeal through the press that donations for this library be sent to him. Your Committee respectfully suggests that the publications of our Conference be sent to him, and that the members of this Conference be requested to lend their support to this worthy cause.

XIX. THE HEBREW LANGUAGE IN PALESTINE

A serious disruption threatened in the course of the last year the educational work in Palestine. The Zionists and their sympathizers demanded a recognition of the Hebrew language in Palestinian institutions in a way which their opponents declared to be injurious to the educational work. The American public which has taken a generous interest in these institutions is entitled to an opinion from those whom it regards as authorities on such a question. Your Committee suggests that a resolution be prepared, presenting the views of this Conference. This resolution shall state that in the educational work of Palestine, the most important aim is that of raising the material, the intellectual, and the moral status of the coming generation. Where Hebrew, as the instrument of reaching the polyglot elements of the Palestinian population, is needed, it should be encouraged. It also should be given preference to any other language that might work towards the same goal. It should, however, not be considered regardless of the material and intellectual needs of the growing generation, and should not be used for the purpose of propagating chauvinistic ideals.

XX. LIBRARY OF PARMA

Italy is still the land that harbors the most valuable treasures of Jewish literature. The library of Parma is in importance second only to that of the Vatican. As a matter of interest to American Rabbis, it may be mentioned that this library contains the autograph manuscripts of Leon Modena's works, which are the oldest plea for Reform. There are many other important works in Parma, not yet edited. The local Rabbi, Donato Camerini, proposes to compile a scientific catalogue of this library. It seems to your Committee that such an enterprise calls for support from a body like ours.

XXI. SCIENTIFIC TASKS

The proposition, made by your Committee under this head, may seem utopian. Yet your Committee feels that important work must be planned

in time. The completion of the Bagdad railroad is promised within the next five years. The oldest epoch of Jewish history received within the last few years marvelous enrichment through excavations in Palestine. The important mediaeval history, which had its center in Lower Mesopotamia, is still waiting for similar activity. Your Committee would suggest that the Executive Board give careful attention to this subject, and believes that this scheme is not entirely utopian, inasmuch as American coreligionists have generously contributed to similar work in the interest of Babylonian and Assyrian antiquity, so that it would not appear hopeless if we ask that "our vineyard be attended to".

XXII. HISTORY OF CONGREGATIONS

With the growth of our communal life and the increase of Jewish population, historic activity demands better attention. Information on the earliest beginnings of some of the younger congregations could still be obtained from pioneer members. This in many instances will be impossible a few decades hence. Your Committee therefore suggests that a questionaire be drawn up, laying down the points on which information may be obtained. Such a questionaire shall be sent to every member of the Conference with the request to fill out the necessary data, or to give the bibliography of such works as are already written on their congregations, and that these data be kept in the archives of the Conference, until other disposition can be made.

XXIII. CARD INDEX

The Chairman of your Committee has been for years engaged in tabulating facts bearing on Jewish history in periodical literature and newly published works, though not excluding older works, which were not thoroughly studied before, with this object in view. This work, being that of one man, is naturally fragmentary. He has occasionally received offers of assistance, as also questions, how this work is to be done. He, therefore, would request that permission be granted to him to publish a specimen of this work, similar to that published in Yearbook, vol. XVII.

Respectfully submitted,

I. LEWINTHAL,
MEYER LOVITCH,
G. DEUTSCH, *Chairman.*

The report was received and taken up seriatim.

Recommendation I was referred to the Executive Board.

Recommendation II was referred to the Executive Board for favorable action.

Recommendation III was referred to the Executive Board.

Recommendation IV was adopted and referred to the Executive Board for execution.

Recommendations V and VI were adopted and referred to the Executive Board.

Recommendation VII was adopted.

Recommendation VIII was referred to the Executive Board for further consideration in conjunction with the Committee on Contemporaneous History.

Recommendation IX was referred to the Executive Board.

Recommendation X, containing the memorial resolutions in honor of Rabbi Adolph Schmiedl, Prof. Dr. William Bacher, Gerson Rosenzweig, Dr. August Wuensche, Canon Samuel R. Driver, Gen. George Picquart, Baroness Bertha von Suttner, Joseph Fels, Esau H. Frohlichstein, Samuel Meisenberg and Ferdinand J. Kuehn, was adopted, the resolutions in honor of Gen. Picquart and Ferdinand J. Kuehn being by rising vote. The question of the purchase of a set of Rosenzweig's works was referred to the Executive Board.

Recommendation XI was referred to the Executive Board with power.

Action on Recommendation XII was deferred until the report of the Committee on President's Message should be presented.

Recommendation XIII was referred to the new Commission on Social Justice.

Recommendation XIV was upon motion tabled. Rabbis Deutsch, Heller and Jacobson requested that their votes in the negative be recorded.

Recommendation XV was adopted.

Action on Recommendation XVI was deferred until after the presentation of the report of the Committee on President's Message.

In reference to Recommendation XVII it was moved and carried that the Conference recommend to the Board of Governors of the Hebrew Union College that one of its scholarships be devoted to the training of a young man, possessed of the requisite knowledge of Spanish, for the purpose indicated in the recommendation.

Recommendation XVIII was adopted.

Recommendation XIX was referred to the Committee on Resolutions to report back in the course of the convention (see page 159).

Recommendations XX and XXI were referred to the Executive Board.

Recommendation XXII was referred to the Executive Board with the suggestion that the cooperation of the Jewish Historical Society might be invited.

Recommendation XXIII was referred to the Executive Board with favorable recommendation.

The report of the Committee on Civil and Religious Marriage Laws was presented by the Chairman, Rabbi Silverman.

REPORT OF THE COMMITTEE ON CIVIL AND RELIGIOUS MARRIAGE LAWS

To the Members of the Central Conference of American Rabbis:

GENTLEMEN: Your Committee to whom were referred the recommendations presented at the Conference held last year at Atlantic City, by its Committee on Civil and Religious Marriage Laws, begs leave to report as follows:

The subject of the Conference's attitude towards Civil Marriage and Divorce Laws has been before our conventions for several years. Papers have been submitted upon various phases of the problem which together with the information and experience that every Rabbi possesses, lead us to believe that the Conference is ready to express itself definitely upon several leading aspects involved in the general problem. Of the recommendations referred to us, the Committee finds itself in agreement for considering four important topics, namely: I. *Rabbinical Divorce* (*Get*); II. *National Marriage and Divorce Laws;* III. *Eugenic Marriages*, and IV. *Forbidden Marriages.*

I. RABBINICAL DIVORCE

The general practice that obtains amongst Reform Rabbis of accepting the decree of the courts with regard to divorce comports with the Jewish principle of *Dina di Malchutha Dina*, the Law of the Land Supreme. The Committee recommends that it is the sense of this Conference that (a) Rabbinical Divorce be discountenanced and should not be granted under any circumstances, either for use in this country or in any other country. (b) To avoid even the semblance of giving a rabbinical divorce, Rabbis are urged to decline to countersign the divorce decrees of the courts. (c) Rabbis shall investigate the causes for which the divorce has been granted and shall refuse to remarry the party found guilty of adultery.

A SYSTEM FOR COLLECTING MATERIAL FOR JEWISH HISTORY AND LITERATURE

PROF. GOTTHARD DEUTSCH

Under a similar title I presented this subject in the Yearbooks of the Conference, Vols. XVI and XVII. I therefore merely add here that I wish that the members of the Conference would collect data from local and less accessible sources, for which, if forwarded with exact references and, if possible, with clippings from the original sources, I shall be very grateful. At the same time the specimens given here will be useful to those who collect such material for themselves, and my own collection shall, as heretofore, be available to those who seek information, without any charge, except that for copying, if it involves a great amount of labor.

The following specimens give an idea of the work which can best be done by our members through local sources, although occasionally other examples considered of special interest are given:

AMERICA.

Wiernik, Peter. History of the Jews in America from the period of the discovery of the New World to the present time. New York, 1912.

Hillel Lichtenstein, Hungarian Rabbi, 1815-1891, advises a father not to send his children to America, for it is an irreligious country.

Teshubot Bet Hillel, p. 53, d. Szatmar, 1908.

AMERICA. Agriculture.

A Jewish colony established at Republic, Wash.

Post Intelligencer, Seattle, Aug. 23, 1914.

AMERICA. Antisemitism.

Helene von Racowitza, for whose sake Ferdinand Lassalle was killed in a duel, reports in her memoirs that the wife of Prof. Abraham Jacobi, though not a Jewess, was refused accommodation at a hotel on account of her name.

Racowitza, Helene von: Autobiography, p. 376, N. Y., 1910.

AMERICA. Immigration.

Kohler, Max J. The Immigration Problem and the Right of Asylum for the Persecuted, Baltimore, 1913.

AMERICA. Yiddish Theater.

Karl Lamprecht, in "Betrachtungen ueber Amerika," speaks enthusiastically of the Yiddish theater of New York, which impressed him with the earnestness of a religious service.

Quoted in Allg. Zeitg. d. Judt., 1906, p. 237.

ARGENTINA.

Zurick zun Land. Die bittere Erfahrungen fun der idischer Kolonisation in Argentina.

Jued. Tagebl., N. Y., Oct. 8, Nov. 5-6, 1912.

BRAZIL.

Bega Erasmo. Os Judeos no Brasil.

Correio Paulistano, June 7, 1908.

Translated in Am. Isr., Oct. 29, 1908.

Notes on the Jews of Rio de Janeiro.

Hazefirah 1911, Nos. 162 and 186.

David Moritzsohn Campista, Brazilian statesman, born at Rio de Janeiro, Jan. 23, 1863, died at Copenhagen, where he represented his country as minister, Oct. 13, 1911, was, according to "Deutsche Zeitung" of San Paulo, Oct. 14, 1911, the son of a German Jew named Moritzsohn, and had adopted the name of his mother. The same paper, Nov. 9, 1911, says: "Ein anderer Mann haette in diesen Stellungen ein Vermoegen gemacht; der Jude Moritzsohn Campista aber widerstand den Lockungen des Geldes und blieb arm, wie er frueher gewesen."

Leon Modena reports in his autobiography, ed. Kahana, p. 61, Kiew, 1911, that his son Isaac lived in Brazil, 1642, and made a fortune which he afterwards lost by gambling.

CUBA.

The first Jewish congregation organized at Havana, Aug. 5, 1906.

Am. Isr., Apr. 2, 1908.

CANADA. Agriculture.

A colony founded by Galician Jews in New Herman, 1905, consisting of 23 farmers, reported to be in a prosperous condition.

Jued. Tagebl., Feb. 17, 1909.

CANADA. Antisemitism.

J. E. Plamondon in a lecture, delivered March 30, 1910, says: Le Juif est l'ennemi de notre foi, de notre vie, de notre honneur et de nos biens." Action for libel was brought against him. The superior court of Quebec dismissed the case. Oct. 22, 1913.

Jued. Tagebl., Oct. 26, 1913.

BARBADOS.

Isaac Nahmias de Castro requests the trustees of the Portuguese congregation of Hamburg to give to his brother Baruch a letter of introduction to the trustees of the congregation of Barbados, in order that he may collect a claim for his son Daniel, 1664.

Jahrb. d. Jued. Liter. Gesellsch., X, 263, 1913.

BALTIMORE, MD.

Amalie and Hannchen, daughters of S. E. Blogg of Hanover (Jew. Enc. III, 258-259) sailed from Bremen for Baltimore, October 12, 1843. Letters describing their experiences in

Blogg: Erzaehlungen meiner Erlebnisse, pp. 11-16. Hanover, 1856.

NEW YORK. Charities.

Council Home for Jewish girls, a reformatory, opened at Jamaica, N. Y., May 3, 1914.

New York Daily Papers, May 4, 1914.

READING, PA.

A new congregation, Kesher Israel, established.

Heb. Stand., Apr. 18, 1913.

NEW ORLEANS.

New building of Touro Synagogue dedicated, Jan. 1, 1909.

Jew. Ledger, Jan. 8, 1909.

NEW YORK. Education.

Yeshibat Torat Hayyim, 105-107 East 103d st. Opened June 7, 1914.

Mor'g. Journal, June 8, 1914.

NEW JERSEY. Public Life.

Samuel Kalisch, born at Cleveland, Apr. 18, 1851, son of Isidore Kalisch (Jew. Enc. VII, 419-420), appointed Judge of the Supreme Court.

Heb. Stand., Apr. 28, 1911.

BATLAN.

In the sense of recluse. "Der junger iddischer Iluy is nit kein Batlan, nit kein Buchworm."

Jew. World, Cleveland, Sept. 11, 1914.

In the sense of dilettante. "A batlonischen Schir (song)."

Jued. Tagebl., July 15, 1910.

CASUISTRY.

If a man jumps out of the way of an interstate train only to land in front of an intrastate train and loses thereby a leg and a foot, is he injured by the interstate train or by the intrastate train? Such a question was considered today by the Supreme Court of the United States.

Associated Press Dispatch, dated Jan. 14, 1913.

CATHOLIC CHURCH. Attitude towards the Jews.

"Das Haupt der Freimaurer, der Jude Nathan, wohl aus dem Stamme Dan, ist Herrscher der Stadt Rom. Wahrhafte Verwuestung am heiligen Ort, da blutet das katholische Herz."

Ohio Waisenfreund, Columbus, O., Jan. 1, 1908.

Cardinal Gibbons issues a strong protest against the ritual murder charge.

Chicago American, Oct. 27, 1913.

CEMETERY. Dedication.

At the dedication of a cemetery in Syracuse, N. Y., Rabbi Illoway ordered to kill a hen over the first open grave.

Sinai, II, 773 et seq.

The polemical article in Sinai refers to the original correspondence in Deborah, unfortunately not found in the library of the Hebrew Union College, or in any other library known to me. The practice itself is mentioned at the dedication of a new cemetery in Casale Monferrato, Feb. 11, 1904, and is based on a statement in Aaron Berechiah di Modena's Ma'abar Yabbok, II, ch. 11, p. 47, b. ed. Mantua, 1726.

II. NATIONAL MARRIAGE AND DIVORCE LAWS

In view of the increasing confusion, caused by the diversity and conflict of state laws on marriage and divorce, the Committee recommends that this Conference favor national laws of marriage and divorce or a uniformity of state laws on this subject, and authorizes the Executive Board or the Conference Committee on Marriage and Divorce Laws to cooperate with various agencies organized to secure the enactment of such national laws or uniformity of state laws and to inform the Conference of the progress that is made towards securing such desirable national or state legislation.

III. EUGENIC MARRIAGE

This is a mooted subject at present, and while several states have enacted laws requiring a health certificate before a marriage license can be issued, your Committee is of the opinion (a) that the merits of eugenics have not been sufficiently established to justify the Conference in taking any decided action thereon; (b) that the Committee on Marriage and Divorce be requested to make a further study thereof; (c) that the Executive Board provide a paper at the next Conference on the subject of Eugenics in Jewish Law and Literature.

IV. FORBIDDEN MARRIAGES

It is well known that certain consanguineous marriages that are legal are interdicted by Jewish law, and vice versa, others permitted by Jewish law are forbidden in some states. Dr. Kohler, as Chairman of the Committee on Responsa, presented an opinion on this subject at the Convention last year, in the course of which he said: "There are many states in which a marriage to a cousin or niece is prohibited by the law, and it is very questionable whether the Rabbi who is a citizen of that state should be permitted by Jewish law to go outside of his state to perform a marriage which is often postfactum regarded as legal; vice versa, there are states in which the marriage of an aunt to a nephew is permissible, while the Mosaic Code declares it to be incestuous; the question is how should the transgressor of the Mosaic Law in this case be treated as a member of the Jewish congregation. The whole subject has in my estimation such wide bearing upon the attitude of Judaism to our state laws, and is in fact of great international importance, requiring profound ethnological and historical, as well as rabbinical study, that a single Conference is scarcely able and competent to dispose of it fully and satisfactorily. A good step forward might be taken if the work of Dr. Mielziner, 'The Jewish Law of Marriage and Divorce', be handed over to the Faculty of the Hebrew Union College for revision and reshaping on a more elaborate

plan, and in some form or other, be adopted by the Central Conference of American Rabbis as a guide for the modern Rabbi".

Your Committee accepts the suggestion of Dr. Kohler and recommends that this Committee be continued and endeavor to secure cooperation in this matter from the Faculty of the Hebrew Union College, and make a report at the convention of the Conference next year.

Respectfully submitted,

JOSEPH SILVERMAN, *Chairman.*

Upon motion the report was taken up seriatim.

Rabbi Kohler—I regret exceedingly that from the Reform point of view I am compelled to oppose the report. It is a serious mistake to apply the principle, *dina di malchutha dina,* "the law of the land is the law" to the question of marriage and divorce, which comes under the head of religious or ritual law. With this the law of the land has nothing to do. In regard to divorce by the State the Philadelphia Conference has already expressed itself, and its declaration is fundamental for us, since this Conference at its organization reaffirmed the principles adopted by the Philadelphia Conference. In accordance with this declaration a Rabbinical bill of divorce, or *get,* is altogether invalid in this country. Only, since the Rabbi must recognize the validity of a divorce granted by the State, he must inquire into the grounds for the divorce before remarrying either party thereto. This was the rule adopted at the Philadelphia Conference. It seems to me that the report requires thorough revision before it can be adopted by this Conference.

The Conference adjourned.

MONDAY AFTERNOON.

The Conference reconvened upon the deck of the steamer "Sappho", which, through the courtesy of Mr. and Mrs. D. A. Brown, of Detroit, had been placed at the disposal of the Conference for a trip through the Detroit River and Lake St. Clair to the St. Clair Flats. The session was opened with prayer by Rabbi A. J. Messing.

Upon motion the report of the Committee on Civil and Religious Marriage Laws was referred to the Executive Board.

The report of the Committee on the Revision of the Union Prayer Book was presented by the Chairman, Rabbi Heller.

REPORT OF THE COMMITTEE ON THE REVISION OF THE UNION PRAYER BOOK

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Our records, as embodied in twenty-three yearbooks, present an interesting history of our Union Prayer Book, which it may be well to recall briefly in introducing a report on plans for its revision.

On July 14, 1891, at our first annual convention in Cleveland, four resolutions were handed in, calling for the compilation of a uniform ritual. The impetus had been given in the first presidential address of Dr. Wise who placed before "the united Rabbis of America . . . the right and the duty to produce a uniform form of worship" (Yearbook, I, 19). A Committee on Ritual was appointed which found "a demand for a standard union prayer book prevailing everywhere in the Reform Synagog of American Israel". At the Baltimore Convention (July 6, 1891) the Ritual Committee submitted an outline; a sketch prayer book with ample material was also handed in by Rabbi I. S. Moses; the latter was adopted as "an intelligent working basis" to be elaborated by a new committee; all Jewish prayer books issued by the eminent Rabbis of Europe and America were to be taken into consideration (Yearbook, II, 18). In his message to the New York Convention (July 6, 1892) Dr. Wise placed the "manual for public worship for all American congregations" at the head of the work to be taken in hand; at that convention the Ritual Committee submitted a printed pamphlet for adoption, embracing Sabbath and holiday services, exclusive of the high holidays; the book thus submitted was adopted by a vote of 23 ayes against 3 nays (Yearbook, III, 22) and the Ritual Committee was instructed to arrange a second volume for the high holidays (p. 23). At the Washington Convention (Dec. 5, 1892) notice was given by the Ritual Committee that Part I had been published (Yearbook, IV, 8). At the Chicago Convention (Aug. 23, 1893) the Ritual Committee submitted a printed pamphlet containing services for the high holidays, but asked for permission to embody, upon the request of "important congregations in the East" certain emendations and additions (Yearbook, IV, 33). The authority asked for was granted, the Committee was reorganized and both parts were submitted to a general revision (pp. 38 and 46). It was at the Atlantic City Convention (July 15, 1894) that the report of the Ritual Committee, presenting both volumes in their final form, was adopted, whereupon Dr. Wise solemnly congratulated the Conference upon the completion of the Union Prayer Book (Yearbook, IV, 95).

From the beginning of the movement it was understood that the new ritual was not to be a sacrosanct formula, but amenable to change, as need might arise. At Baltimore, before the groundwork of the prayer book passed adoption, one of the speakers warned the meeting that in twenty years a revision might be imperative. Various criticisms, well-meaning and otherwise, greeted the appearance of the ritual; experience and general use have suggested improvements of various kinds and degrees.

In compliance with this general feeling a Committee on Revision of the Prayer Book was appointed for 1910-11 which, at the Minneapolis Convention (July 6, 1911) reported "the need of some verbal and other modifications", but deemed it "inadvisable and impracticable to formulate these changes before the old plates shall have been used up and both the Book of Personal Prayers and the new selection and version of Scriptural readings shall have been definitely adopted by the Conference".

The Committee having been discharged upon its own motion was dropped from the list of standing committees in 1911-12, but reappeared among those of 1912-13. It reported (July 5, 1913) that "a revision . . . is desirable" and commended "great care and due deliberation". The Committee was continued with instructions to report on the progress of the work at the next (i. e., the present) convention of the Conference (Yearbook, XXIII, 130).

The Committee, after consultation by correspondence, now submits the following recommendations:

I. We desire that a vote be taken at this convention as to the extent and nature of the revision to be made. A large majority of the Committee favors a revision which shall be more than merely verbal; yet the feeling appears to be that the main outlines are to be preserved, as something like a tradition has been formed in these twenty years. We wish the Conference, within these limits, to determine by vote whether our revision is to be along radical or merely verbal lines. Possibly this decision might be elicited by postal card vote; but a vote by the present convention would be both more expeditious and, owing to the facilities for discussion, more satisfactory.

II. The Committee unanimously favors the sending out of circulars, after our convention, inquiring for suggestions from our members such as long use of the Prayer Book may prompt.

III. While the Committee will divide the work according to the most practicable plans that may be agreed upon, it wishes to be empowered to call, whenever necessary, and with the approval of the executive officers, special meetings, the expense to be borne by the Conference.

IV. Whenever the Committee's plans shall have been fully worked out, the revised Prayer Book shall be submitted, as manuscript, to our members, for final suggestion.

Respectfully submitted,

MAX HELLER, *Chairman.*

The report was received and taken up seriatim.

Rabbi Heller—The first recommendation asks the Conference to determine whether it wishes a revision of the Union Prayer Book that shall be merely verbal, i. e., implying the correction of words and phrases, or a revision that shall be thorough-going, or even radical, a revision that, while based entirely upon the present book, and retaining its form and framework, shall yet recast completely many prayers and formulas, wherever such seems necessary or advisable.

Rabbi Kohler—To my mind there can be no question that the framework of the present book must be retained. Otherwise we would not have the revision of the present book, but the preparation of a new book. At the same time it is equally clear that the revision must be along radical lines. For example, the selection of readings from the Thorah and Haftarah at the end of vol. I was inserted into the manuscript just before its completion. It represented the work and judgment of one man alone, instead of the entire Committee. For this reason it has never proved satisfactory, and should certainly be radically revised. The same should be the procedure with the selected readings from the Bible in the Yom Kippur afternoon service. They have absolutely no connection either with what precedes or follows. Likewise, the Shabbath Chol Hammo'ed service has nothing at all that is distinctly characteristic of Shabbath Chol Hammo'ed. There is ample room for radical revision.

It was moved and seconded, and carried unanimously that the Committee on the Revision of the Union Prayer Book be instructed to proceed with its work in such manner that the revision of the Prayer Book shall be more than verbal, yet shall retain, as far as possible, the structure and framework of the present book.

Recommendations II, III and IV were adopted.

The following amendment, presented by Rabbi Blau, to the report was moved and adopted:

Resolved, That the Committee on Revision of the Union Prayer Book be instructed to take into consideration during the course of its work the

needs of conservative congregations, insofar as these do not conflict with the principles for which this Conference stands.

The report, as thus amended, was adopted as a whole.

The Chairman of the Committee on Revision of the Weekday Service, Rabbi Rauch, begged leave to present a supplementary report on behalf of his Committee. The permission was granted.

SUPPLEMENTARY REPORT OF THE COMMITTEE ON REVISION OF THE WEEKDAY SERVICE

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Your Committee on Revision of the Weekday Service recommends that the Union Prayer Book of the Central Conference of American Rabbis be published in three volumes, Vol. I to contain the Services for the Sabbath and the Festivals, Pesach, Shabuoth and Succoth; Vol. II, Services for New Year and the Day of Atonement; and Vol. III, Services for Weekdays, arranged for congregations which hold services on the first day of the week. The Committee would also recommend that in this volume be included a special service for Sundays of holy weeks, such as Pesach and Succoth, and one service for Thanksgiving Day. The Committee further suggests that in the preface to Vol. III the position of the Conference on the question of Weekday Services be stated.

Respectfully submitted,

JOSEPH RAUCH, *Chairman.*

Rabbi Stolz—This weekday service was prepared because some congregations found the weekday service in our Union Prayer Book inadequate. What is really desired is an adequate weekday service, regardless of what it may be called, weekday service or Sunday service. I move, therefore, that this report, together with the manuscript of the weekday service, be referred to the Committee on Revision of the Union Prayer Book. Seconded.

Rabbi Franklin—I would amend by adding the words "for favorable consideration". I offer this amendment because it has happened before that reports, referred to some committee, have, unless particular instructions have been given, been buried in that Committee. I do not want this to happen with this

report or the work it has in charge. I believe it to be the height of inconsistency to call this service anything other than a morning service for Sunday service congregations. It is a mistake to imagine that this manuscript was prepared by the Conference as a favor to those congregations that hold Sunday services. Just the reverse was the case. A number of Sunday service congregations had prepared individual Sunday morning services, having found the weekday morning service in the Union Prayer Book altogether inadequate. But they realized that uniformity even in Sunday morning services was desirable, yet could be attained only through the agency of the Conference. When this proposition was submitted to the Conference it met with hearty approval. The present manuscript was thus prepared by a Committee regularly appointed by the Conference. When the manuscript was ready for practical trial, a number of congregations, among them Congregation Beth El of Detroit, willingly put aside the books they had been using up to that time for the sake of uniformity. In many respects the service previously prepared and used by Congregation Beth El of Detroit was more adequate to its own individual needs. Therefore it must not be imagined that the Conference is doing a favor to the Sunday service congregations, or that this service was foisted by them upon the Conference in any way. But it is high time now that the Conference determine what it wishes to do with this manuscript, adopt it or reject it. But it should not be left in its present indefinite state, neither adopted nor rejected. I therefore suggest that it be referred to the Committee on Revision of the Union Prayer Book, with favorable instructions, in order that we may be able to come to some definite conclusions with regard to it at least next year.

Rabbi Morgenstern—To refer this manuscript to the Committee on the Revision of the Union Prayer Book, which is dealing with a work long since completed and officially adopted and published by the Conference, must necessarily imply that this manuscript has likewise been so adopted. Such is, however, not the case. I am unwilling to see this manuscript seem to receive the approval of the Conference in such indirect manner. This

is avowedly a Sunday morning service. We should not dodge the issue by trying to label it a weekday service merely supplementary to the weekday service now in the Union Prayer Book. The Conference should frankly admit that this was designed as a service to be used on Sunday mornings by congregations worshiping on that morning, and should either adopt or reject it on that basis alone. However, the Convention is nearing its close. It is clear that we can not settle this matter this year. It would be wrong to complicate or obscure the real issue by referring this manuscript to the Committee on Revision of the Union Prayer Book. In order that we may have the matter before us next year in its true light, just as it is at this moment, I offer the substitute motion, that the report be referred back to the Committee on Revision of the Weekday Service to bring it once more before the Conference at its next convention, at which it shall be made the first order of business, so that then we may surely settle this matter once for all. Seconded.

Rabbi Lefkowitz—I hope that this substitute will not pass. The report before us states that the present service for weekdays in the Union Prayer Book has been found inadequate. That being the case this service may well be submitted to that Committee as the substitute for the present inadequate service, or the basis for the preparation of a service that shall in every way prove adequate, even for the needs of Sunday service congregations.

Rabbi Goldenson—In this entire discussion I have noticed that almost every speaker, both last Friday and today, prefaced his words by saying that great principles were involved. I, too, believe that one great principle is involved; it is whether we shall tell the truth concerning a thing of our own creation, our own production and our own usage. There is not one man here who does not know the origin and purpose of this particular prayer book. And the question before us is only whether we shall give to this work the only name that its origin, purpose and present use, justify. Certainly we, the teachers in Israel of ethical religion, dare not hesitate in a matter such as this.

Rabbi Enelow—Inasmuch as I happen to have been the

Chairman of the original Committee that drafted this manuscript, I feel that the duty is incumbent upon me of presenting the real origin and history of this work. I wish to say in advance that I favor the commitment of this manuscript to the Committee on the Revision of the Union Prayer Book just because of its real history. Originally there were many Sunday service congregations, using all manner of rituals. Some, however, were eager to use material from the Union Prayer Book as far as possible. But the present weekday service in the Union Prayer Book was clearly inadequate. It was satisfactory for private, but not for public worship. This was admitted by the Conference. A Committee was thereupon appointed to prepare a group of services that would ultimately take the place of that now in the Union Prayer Book. And to strengthen the hands of the Committee and to indicate what was the actual purpose of the Conference in appointing this Committee, it was instructed to add to the original five services that had first been prepared, a sixth, in order that there might be one service for every day in the week. This Committee obeyed instructions and brought in its report. In the meantime the congregations most vitally interested had the book printed at their own expense, and have, with the permission of the Conference, been using it for many years. Meanwhile the manuscript, in printed form, was before the Conference from year to year, but at no time has the Conference actually voted that this is the form of the service it wishes to adopt. It seems to me that the only logical thing to do now is to refer this manuscript to the Committee on Revision of the Union Prayer Book in order that it may be perfectly harmonized with the remainder of the Union Prayer Book and ultimately take the place originally intended by the Conference for it, as the weekday service of the Union Prayer Book itself.

The question was called for and put. The substitute motion was lost. The amendment to the original motion carried. The original motion as thus amended, that the manuscript of the weekday service be referred to the Committee on Revision of the Union Prayer Book for favorable consideration, was carried.

The report of the Committee on Church and State was presented by the Chairman, Rabbi Philipson.

REPORT OF THE COMMITTEE ON CHURCH AND STATE

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: During the period dating from the appointment of your present Committee on Church and State the members of the Committee have been active in the province wherein their work falls. They have been watchful of all attempted infractions of the principle of the separation of Church and State that have come to their notice, and some of them have been able to do effective work in communities in which the question of Bible reading in the public schools has been agitated. The Committee has continued the practice of its predecessors of former years in sending to the members of the Conference accounts of the holidays as well as the calendar of these days. In this work, the Committee has had the cooperation of the Department of Synagog and School Extension of the Union of American Hebrew Congregations, for which service grateful acknowledgment is made herewith.

In past years your Committee on Church and State has done most effective service in protesting against the caricaturing of the Jews on the stage and the defamation of the Jew in public prints. Although strictly speaking, this work does not properly fall within the province of a Committee on Church and State, still, as there seemed to be no other agency that undertook this necessary task, it was assigned by the Conference to this Committee. The fine service of former Chairmen of the Committee in this matter is in the memory of us all. Not only was protest made against the caricaturing and defamation of the Jew, but in a number of instances assurances were secured from theatrical managers and publishers that the objectionable practices and expressions would be eliminated. Now, during the past year the Order of B'nai B'rith has organized an Anti-Defamation League. As soon as he learned of the movement the Chairman of this Committee addressed a communication to the President of the Order calling his attention to the similar work the Conference had been doing through its Committee on Church and State, and suggesting cooperation between the two organizations. In his cordial reply the President called attention to the fact that twenty-six percent of the hundred members of the Anti-Defamation League are Rabbis who are members of the Central Conference; he also stated that this League would be a distinct organization with a distinct task. Because of the excellent work which the League has been doing, your Committee has found it unnecessary to continue the activity of former Committees on Church and State along this line. Overlapping should always be avoided. Our various national organizations should cooperate wherever they can, and not toil

at cross purposes. We therefore recommend that this work of protesting against the caricaturing of the Jew on the stage and the defamation of the Jewish name and character in press and print be left hereafter to the Anti-Defamation League so that our Committee on Church and State may devote itself altogether to the labor involved in doing what it can as the representatives of the Conference in safeguarding the principle which its name indicates, wherever this principle is being attacked.

However, one instance of effective protest during the past year against a libelous expression in a widely read publication must be recorded. The Secretary of the Conference referred to the Chairman of this Committee a communication from Mr. Henry B. Singer of New York, calling attention to the matter. The following correspondence ensued:

Cincinnati, March 30, 1914.

The Fred A. Stokes Co.,
New York.

GENTLEMEN: My attention has been called to a very unfortunate expression in one of your publications. I refer to the book "The Story of Hiawatha", by Winston Stokes. On page ninety-three in Chapter XXII of said publication occur these words:

"And he told them about Christ and how the wicked tribe, the Jews, had taken Christ and crucified Him."

Now it seems a pity that this otherwise admirable child's story should serve as a vehicle to arouse prejudice in the impressionable natures of the children that may read it, as the aforementioned sentence undoubtedly does and will. To speak of the Jews as the "wicked tribe" is certainly unwarranted. Nor is there any necessity for inserting such a phrase. Much of the prejudice against the Jews in the world today is due to printed expressions of this kind. Besides, it was not the Jews, but the Romans, who crucified Jesus. Crucifixion was a Roman, not a Jewish, mode of punishment. Further, the Jews being under the domain of the Romans at this time, had no jurisdiction in cases involving capital punishment.

For all these reasons I feel impelled to request you to make representations to the author to omit this unfortunate sentence from future editions of the book. I am sure that a representative publishing house like yours has no desire to promote prejudice, but rather the contrary, to increase good will among men.

Very truly yours,
David Philipson,
Chairman, Committee on Church and State,
Central Conference of American Rabbis.

New York, April 6, 1914.

DEAR SIR: Your favor of the 30th ult. has just reached the writer. We quite agree with you that the words quoted by you are unfortunate. They were doubtless used thoughtlessly by the author and this is the writer's first knowledge of their inclusion in the "Story of Hiawatha".

We shall be glad to do all in our power to see that the sentence is omitted from future editions of the book. In general, the attitude of this company is wholly in accordance with that described in the last sentence of your letter.

Very truly yours,
Frederick A. Stokes Company,
By Frederick A. Stokes, President.

The Reverend David Philipson,
3947 Beechwood Avenue,
Cincinnati, Ohio.

At the last session of the Conference the subject of putting forth efforts towards safeguarding the rights of the individual in the matter of Sabbath observance was referred to this Committee. As far as this subject falls within the province of the Committee on Church and State, it can mean only the securing of the rights of a minority to observe the day of

rest dictated by religious convictions; in other words, if a Jew observes his seventh-day Sabbath strictly by abstaining from gainful occupation on that day, he should not be forced by the law of the state to observe the Sunday also. This we believe is an inherent right of individual religious liberty. If the statute of the State demands that one day in seven be observed as a weekly day of rest, it must leave to the individual to choose what day he will as his rest day, notably if it is a matter of religious conviction. In order to protect this right of religious minorities in the matter of Sabbath observance, it is essential that all efforts at coercing the individual conscience in this matter be combatted as destructive of the principle of the separation of Church and State. We therefore recommend that the Conference cooperate with other organizations, such as the Seventh Day Adventists and the like, in securing legislation in all states similar to that holding in some states, which leaves the choice of the rest day to each individual so long as he observes one day weekly.

The subject of Bible reading in the public schools continues to be agitated throughout the country. A number of notable victories were won during the past year by the advocates of the separation of Church and State. Foremost amongst these must be mentioned the defeat of the attempt to incorporate an amendment into the State Constitution of North Carolina which read:

"The use of the Holy Bible shall not be prohibited in schools supported wholly or in part from public fees".

In Portland, Ore., the request made by the Portland Ministerial Association to have the Bible read in the public schools was denied by the School Board. In Oklahoma, the School Board passed an ingenious resolution which amounted to an actual defeat of the proposition. The resolution reads:

> "If a committee representing the major religious sects, to wit, Hebrew, Catholic and Protestant, can be organized which will undertake to make a list of such selections from the Bible as may be free from objections by all religious sects represented, and can and will arrange to have said selections published in pamphlet form so that the same can be sold at a fair and reasonable price, that then this board should furnish one to each teacher's desk and recommend the daily reading therefrom giving moral instructions to the pupils of the public schools. But we regard some such action as a necessary condition precedent."

In all these instances members of this Committee and of the Conference did effective work and the Conference publication "Why the Bible Should Not be Read in the Public Schools" proved very helpful.

However, despite these victories, there were also instances in which narrow churchmen were successful; the agitation is constant in all parts of the country. In Illinois, despite the famous decision of the Supreme Court excluding the Bible from the public schools, the subject is constantly to the fore and it is reported that evasions of the law are attempted. At the fiftieth annual convention of the National Reform Asso-

ciation in Pittsburgh in December last a campaign was launched to raise a fund to place Bibles in every public school in America. In Ohio, a convention of ministers of the Methodist Episcopal Church held in Columbus, last December, passed a resolution for a campaign for daily Bible readings in the public schools; the general assembly of the Presbyterian Church, meeting in Chicago in May, adopted a resolution favoring study of the Bible in the public schools and urging churches to ask the state legislatures to enact laws that would bring this condition about. Similar actions might be mentioned if necessary.

It is, however, not only in the matter of Bible reading in the schools that church and other organizations are constantly active in the attempt to undermine the fundamental principle of our American Government, viz., the separation of Church and State, and to christianize the government. The socalled National Reform Association already referred to continues as has been its policy for years, to agitate this question. A movement was launched in Chicago by the Lutheran Ministerial Association last spring to have Good Friday observed as a legal holiday. At the state convention of the Prohibition party in Ohio in the month of June, the report of the Committee on Resolutions was adopted to the effect that "God is the author of civil government as revealed in Jesus Christ". In California the state series of school readers contain Christmas and Easter selections of a decidedly Christian character. There is an unusual amount of such activity. The Protestant Churches, notably the Presbyterian, the Lutheran and the Methodist, are politically active in this matter. Eternal vigilance is still the price of liberty. It behooves this Conference to combat all this un-American and anti-American agitation. We therefore recommend that the Committee on Church and State hereafter have, if possible, a representative from every state and territory in the Union; that this representative report upon all attempted infractions of the principle of Church and State to the Chairman of the Committee and be empowered to represent the Conference in any campaign necessary to uphold this principle.

We recommend further that the incoming Tract Committee provide for the publication of a tract on the subject, "The Separation of Church and State—A Fundamenal American Principle." A tract of this kind is now necessary in view of the constant efforts being made as indicated above. It will serve the purpose of education and propaganda as was the case with our pamphlet on the Bible in the Public Schools.

We recommend further that the incoming Executive Board consider the advisability of issuing a publication, whether as a tract or a larger pamphlet, on the subject, "Is this a Christian Country?"

To sum up then, our recommendations are as follows:

I. That we desist from the work now being done by the Anti-Defamation League and cooperate whenever possible with the League in its work.

II. That we cooperate with other organizations such as the Seventh

Day Adventists and others in safeguarding the rights of religious minorities in the matter of Sabbath observance.

III. That the Committee on Church and State hereafter be so constituted as to contain a representative for each state and territory in the Union, if possible.

IV. That the incoming Tract Committee be instructed to have prepared a tract on the subject, "The Separation of Church and State—A Fundamental American Principle".

V. That in view of the constant efforts being made to christianize this government, the incoming Executive Board consider the advisability of having a paper prepared for the next convention on the subject, "Is this a Christian Country?"

Respectfully submitted,

DAVID PHILIPSON, *Chairman.*
S. HECHT,
MOSES P. JACOBSON,
MORRIS NEWFIELD,
CHARLES S. LEVI,
HENRY COHEN,
LEON HARRISON,
J. H. LANDAU,
EUGENE MANNHEIMER,
S. SCHWARTZ,
JONAH B. WISE.

The report was received and taken up seriatim. Recommendations I-V were adopted. In connection with Recommendation IV the suggestion was offered that every member of the Conference be addressed by the Committee on Church and State and be invited to report all infractions of the principle of the separation of Church and State to the Chairman of the Committee. The report was adopted as a whole.

The report of the special Committee on Ethical Instruction in the Public Schools was presented by the Chairman, Rabbi Philipson.

REPORT OF THE SPECIAL COMMITTEE ON ETHICAL INSTRUCTION IN THE PUBLIC SCHOOLS

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Your special Committee on Ethical Instruction in the Public Schools, to which were referred the various resolutions bearing upon the subject of ethical instruction in the public schools, presented at

the St. Paul and Baltimore conventions, with instructions to frame a set of resolutions that shall adequately express the position of the Conference upon this important subject, begs leave to offer the following resolution for adoption by the Conference:

Whereas, It is the sense of this Conference that ethics derives its ultimate sanction from religion, and

Whereas, The Conference believes that the public schools should be kept free from sectarianism,

Be it, therefore, Resolved, That the ethical interpretation should be stressed in all school instruction and that the ethical purpose in all school activities be kept constantly in view.

Respectfully submitted,
DAVID PHILIPSON,
MOSES J. GRIES,
SAMUEL SCHULMAN.

The report was received.

Rabbi Wise—There can be no question that we must insist upon the exclusion of the Bible from the public school, and wherever there is danger of ethical instruction being coupled with such instruction in Bible or religion, we must insist upon its exclusion also. Yet we must never lose sight of the fact that it is a poor and negative and barren victory that we Jews enjoy in thus keeping the Bible out of the public school. There is something to be said upon the other side. Eminent authorities believe that it is possible to regard such Biblical selections as the twenty-third Psalm as the priceless possessions of English literature, which might therefore well be coupled with ethical instruction in the public school without violating the principle for which we stand. At any rate, I feel that it would be a grievous mistake to have it appear that in five minutes, or even in five days, this Conference took action protesting that there shall be no more direct moral or ethical instruction in the public school.

Rabbi Kohler—In the first place, I wish to say that I regard the expression, "free from sectarianism", in the report as very injudicious. I believe that we should use the word "secular" instead of "sectarian". Many Christians who want the Bible and prayers introduced into the public schools still affirm that they are nonsectarian Christians. In other words, "nonsec-

tarian" does not really express the idea and purpose we have in mind.

But in the second place, I wish to say that the previous speaker has touched upon the larger aspect of this problem. I have always opposed the introduction of the Bible into the public schools. Yet it can not be gainsaid that in the natural order of things school children must have ethical instruction in some form or other. The time must come, sooner or later, when the public school teachers will be able to teach ethics as divine inspiration, regardless of denominational differences, because religion itself is in man. A negative attitude on this question is not enough for us to take. I therefore feel that we are not yet in a position to adopt the resolution presented in the report now before us, but should go slowly and endeavor to give expression to something more positive.

Rabbi Landman—There is a strong movement on foot in this country to teach ethics in the public school entirely without the use of the Bible and in strictly nonsectarian manner. During the past year Mr. Frederick J. Gould, of the "Moral Education League", an eminent English authority on nonsectarian moral instruction, successfully demonstrated his method of teaching morals entirely without Bible or creed. Even the strongest advocates of the introduction of the Bible into the public school claim that they urge this, not to promote Christianity, but merely to teach ethics. We are opposed only to sectarianism in the public school. For this reason alone we also oppose the reading of the Bible in the public school. But if it be really possible to teach ethics absolutely without Bible and without creed, then surely we should welcome this, and should at least go slowly and inquire into the matter carefully before taking definite action.

It was moved and carried that the Executive Board be instructed to arrange for a report at the next convention of the Conference which shall deal with the subject of ethical instruction in the public school in all its aspects and shall include a study of the relation between religion and ethics.

The report of the Committee on Dependents, Defectives and

Delinquents, presented at the Sunday evening session of the Conference, was taken up. Recommendations I-IV were adopted. The report was adopted as a whole.

The Executive Board was, by motion, given discretionary power to publish in whole or in part the proceedings of the Conference.

A rising vote of thanks was extended to Mr. and Mrs. D. A. Brown for their courtesy in putting the steamer "Sappho" at the disposal of the Conference, and thus making possible the holding of this session under such unique and enjoyable conditions.

The Conference adjourned to reconvene at 8:00 p. m.

MONDAY EVENING.

The Conference reassembled at 8:00 p. m. in the vestry of Temple Beth El. The recommendations presented by Rabbi Goldstein at the close of his round table discussion on Sunday evening were, upon motion, referred to the Committee on Social and Religious Union.

It was moved and seconded that the personnel of the Commission on Social Justice shall be the same as that of the Committee on Synagog and Industrial Relations, and shall consist of ten members. Carried.

The report of the Committee on Religious Work in Universities was, in the absence of the Chairman, Rabbi Berkowitz, read by the Corresponding Secretary.

REPORT OF THE COMMITTEE ON RELIGIOUS WORK IN UNIVERSITIES.

To the President and Members of the Central Conference of American Rabbis:

DEAR COLLEAGUES: On behalf of the Committee on Religious Work in Universities I beg leave to report that a study of our records reveals that this important subject was first brought to the attention of the Conference in a resolution presented at the Milwaukee Convention in 1896 by Drs. L. Grossmann, S. Schulman and E. G. Hirsch. Nothing was done, however until the Indianapolis session in 1906, when a Committee, of which

Rabbi Dr. Louis Grossmann was Chairman, offered a report. The recommendation was then made that members of the Conference extend aid to existing literary societies and other students' organizations, to guide and assist them in attaining Jewish culture. It was further recommended that the Conference undertake the collection of data as to Jewish work being done by Jewish students at the higher institutions of learning. In 1908, a Committee, of which Rabbi M. J. Gries was Chairman, reported that efforts had been made to secure the data needed as a basis for the work of the Conference in this field of endeavor. The Committee was able to obtain information of student organizations at but five Universities, viz.: Harvard, Chicago University, University of Illinois at Champaign, University of Minnesota at St. Paul, and at Yale College.

The Committee commended the steps being taken by the U. A. H. C. at that time, to interest students, and also urged the Rabbis to establish friendly social relations with Jewish students, organize study circles among them, and win their interest in Sabbath School and social settlement work, thus to foster Jewish self-respect and stimulate enthusiasm for our cause and insure Synagog attendance.

In 1909 at the New York City Convention the whole subject received a further impulse through the report and recommendations made by the Committee of which Rabbi Edward N. Calisch was Chairman. To the societies previously cited were added those at Cornell, Columbia, and Ann Arbor, Mich.

Work among students by local Rabbis was reported from Chicago, Cleveland, Baltimore, San Francisco, Providence, R. I., Philadelphia and Princeton. The practical recommendations were reenacted calling upon the Rabbis to visit, organize and address students, and wherever congregations existed at university centers to invite students to attend services.

At the Baltimore Convention in 1912 the Committee, of which Dr. Calisch was Chairman, offered the fullest and most thorough presentation which the subject had received, and the Conference entered more thoroughly into the consideration and discussion of the theme.

The Committee gave a far more hopeful record than any previously reported, declaring that nearly fifty percent of the members of the Conference had responded to inquiries sent out, and setting forth the conclusion that "the case of the Jewish students at the various higher institutions of learning is not as deplorable from a religious standpoint as has been generally assumed". Ten "Menorah Societies" were then reported, and also an encouraging response on the part of students to participate in social service work. The labors of the U. A. H. C. through the Synagog and School Extension Department were commended and likewise the extension work of the Hebrew Union College and the summer courses at Universities instituted by the Jewish Chautauqua Society.

This discussion crystallized the distinctive duty and function of the Conference as distinguished from that of all other efforts among students.

It was made clear that the duty of the Conference lay not so much in furthering intellectual endeavors or promoting the social interests of the Jewish students, as to organize and foster their religious life.

It is interesting to note that this conclusion had long since been reached and acted upon by individual members of the Conference, notably Rabbi Leo M. Franklin, who, after a number of years of unremitting effort, has during the past year brought into successful operation "The Jewish Student Congregation of the University of Michigan" an account of which he has promised to give to the Conference in person. Rabbi Adolph Guttman, in the fall of 1912, organized the students of Syracuse University into "The Jewish Collegiate Society", for religious, cultural and social purpose, attendance at the Friday evening service at the Syracuse Temple being a distinctive motive of the Society.

In Philadelphia the students of the University of Pennsylvania, Jefferson Medical College, Medico-Chirurgical College, Hahneman Medical College, Temple University and Philadelphia College of Pharmacy have for a number of years past been invited by the Y. M. H. A. and the various Congregational Societies to share in their social and cultural activities. Since 1911 Congregation Rodeph Shalom and Congregation Keneseth Israel have, through the agency of their Young People's Lyceum Institute, spent time, effort and money conjointly in bringing into the life of the Jewish community the large number of Jewish students who come to Philadelphia. At the University of Pennsylvania itself the Menorah Society and other students' organizations have shown considerable activity. A religious service has also been carried on by the more orthodox students.

In 1911 the young men and women of Congregation Rodeph Shalom formed the Junior Congregation and during the coming season will conduct the fourth annual series of holiday services for students and others. Students of the University not merely attend, but also join the Congregation and participate in the religious, educational and social service work. A most gratifying measure of success has rewarded this enterprise.

This summary of the present situation in the religious work among students is submitted as a basis for future efforts. The present Committee consists of fourteen members. All but four of these replied to a communication of the Chairman, prior to his departure for Europe. All those heard from agree in strongly endorsing the recommendation made by the previous Committee in the report submitted at Baltimore, 1912, viz.: "That a systematic effort be made to reach our Jewish students. The efforts of Rabbis, commendable as they are, fall far short of the needs of the case. They are at best sporadic and uncertain, not through the fault of the Rabbis, but because of the nature of the conditions. For this purpose someone should be engaged who can give his whole time to the work."

Let the Conference create a Department of Religious Work among students to take the place of the temporary and changing committees. Let one of our members who has this matter deeply at heart be placed in charge

of this department. An appropriation to cover office expenses, printing and traveling should be allowed. The head of this department, answerable to the President of the Conference and to the Executive Board, should be officially empowered to act for the Conference in leading this whole movement and guiding and directing the energies of the Rabbis, the congregations and the Jewish community of the United States towards the maintenance of continuous and dependable religious activities among students throughout the country.

SUPPLEMENTARY REPORT ON FRATERNITIES

In the matter of determining the attitude of the Conference toward secret fraternities at the universities as they affect Jewish students, only one member of the Committee has responded. I, therefore, take the liberty of appending the views expressed on this subject by Rabbi Martin A. Meyer.

"As one of those who introduced that resolution, may I take the liberty of briefly stating my position? First of all, I believe that we are not in opposition to the Phi Beta Kappa, whose object is the encouragement of academic standards. Secondly, I believe we ought to limit our activities to universities supported by public funds, in whole or in part, as we have nothing to say as to the conduct of private universities, though, I suppose, that it might be argued that all universities have a quasi-public character.

We ought to put ourselves on record as opposed to fraternities among Jews, as we only stultify ourselves not to discourage that principle, with particular reference to their cheap imitation of other standards. I believe the example of Princeton with its successful standards should be emphasized, and if I am not mistaken the same state of affairs exists in Clark University in Worcester, Mass., where such fraternities are not tolerated. Along the positive line, I think we ought again state our belief, and urge all Rabbis in the country to do their best, to create Jewish centers, particularly of a religious and intellectual character, at universities where Jewish students exist in numbers sufficient to justify such action. I believe, too, that we ought to stand firmly behind the Menorah movement, singling it out for special mention, in contrast to the fraternities which are growing in the land. I believe that legislation is the only way in which we can meet this matter. I know there has been legislation in many states against fraternities in high schools and the same arguments apply with greater force to universities and colleges."

Respectfully submitted for the Committee,

HENRY BERKOWITZ, *Chairman.*

Before the detailed consideration of this report Rabbi Franklin was asked to present a supplementary report, giving an account of the Student Congregation organized by him at the University of Michigan at Ann Arbor.

SUPPLEMENTARY REPORT OF RABBI FRANKLIN.

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Complying with the request of our honored President that I make some report of the organization and progress of the Jewish Student Congregation at the University of Michigan, I can do no better than to put before you in substance a letter which on May 20th, I addressed to Dr. Henry Berkowitz, whose report as Chairman of the Committee on Religious Work in Universities will be presented to you at this session.

"The Congregation was organized in February of this year, since which time religious services have been held on Sunday night of each week, an interested and enthusiastic and loyal body of students always being in attendance. At least two of the professors of the University, namely Professor Hoexter and Professor Sharfman, have shown marked interest in the Congregation. Other professors, both Jewish and Christian, have now and then attended the services, and it is likely that another season all of the Jewish professors will lend their moral support to the organization. The speakers this season have been the following: Rabbi Louis J. Kopald of Buffalo, Rabbi David Alexander of Toledo, Rabbi David Lefkowitz of Dayton, Dr. David Philipson of Cincinnati, Rabbi Abraham Cronbach of South Bend, Rabbi Tobias Schanfarber of Chicago. In addition, I have visited the congregation at least once a month since its organization, and in the first months more frequently. Without exception the visiting Rabbis have been enthusiastic in their commendation of the work, and they have unanimously expressed their conviction that it represents a step in the right direction. It needs to be emphasized that up to this time practically all the work that had been undertaken in behalf of Jewish students had put its emphasis upon the cultural rather than upon the religious side of Jewish life. The Congregation, which it should be conceded, is the logical unit of representation for the Jew, transfers that emphasis to the religious side. Many evidences that this emphasis is well placed have come to me since the organization of the Congregation, not the least of them being the fact that many students, who heretofore have rather sought to hide their religious identity from their fellow students, are now proud to proclaim it, and have become interested members of the Congregation. Another evidence of this same fact is to be found in the frequent requests coming to me from members of the Student Congregation for literature bearing upon Jewish history and dogma.

The management of the Congregation is entrusted to a board of officers, consisting of a President, Vice-President, Secretary, Treasurer and five directors, all of whom must be at least junior students at the University. The students who are members of the Congregation pay dues of twenty-five cents per month during the scholastic year, which is just about sufficient to pay the expenses of the meeting place, which this year were limited to

the cost of heating and lighting the Orpheum Theatre. Another year we hope to have more adequate and fitting quarters in which to hold our services. The expenses for the past year were, in the main, met by the Department of Synagog and School Extension of the Union of American Hebrew Congregations, the Congregation having been organized by me as supervisor of District No. 27. For the coming year Mr. Julius Rosenwald of Chicago has offered $500.00 toward the maintenance of the Congregation, Messrs. Bernheim of Louisville, Ky., $100.00, and other friends in Detroit have pledged themselves to an amount sufficient to safely meet such deficit as will accrue in the maintenance of the Congregation. The U. A. H. C. will, of course, continue, and has generously promised to increase its appropriation for this work.

My experience with the students convinces me that the congregational is the correct form for student organization. In Michigan there is also the Menorah Society which during the past year has done some very efficient work along cultural lines. There is also a chapter of the Zeta Beta Tau fraternity, and I am pleased to say that both Menorah and fraternity are working in closest cooperation with the Congregation, and there is absolutely no spirit of antagonism among them. It is my hope before long to organize a similar congregation at Lansing, Michigan, the seat of the Michigan Agricultural College, where there are some forty-five or fifty Jewish students in attendance. These students, by the way, have organized a religious school in the city of Lansing, and conduct services on the holidays there."

It needs scarcely to be emphasized that the years during which our men and women attend college represent, from the religious standpoint, the crucial period of their career. It is the time when they get their first real taste of philosophy and science, and they become impressed with the idea that what they are learning in the university is in direct contradiction to the teachings that in their earlier years had been instilled in them at the hands of the preacher. The attitude of both Synagog and school, they argue, therefore, can not be right, and it is necessary to make a choice between them. That the preference should go to the side of the school is only natural. It is needful then, that some counteracting force should draw our Jewish students away from that skepticism which is sure to overtake them, if they are left purely to their own intellectual and spiritual resources. Such a force is unquestionably the congregation, and that its influence is beneficent has fully demonstrated itself in the case of the first student congregation in America.

I recommend to the Conference that the congregational form of student organization be commended, and that the members of this Conference situated near university centers be encouraged to organize student congregations wherever there is gathered together a sufficient number of students to warrant such organization. Where universities are situated in cities where there exist regularly organized congregations, students should

be invited to join as associate members and should be entitled to the usual privileges going with such membership and encouraged to avail themselves of the same.

All of which is respectfully submitted.

LEO M. FRANKLIN.

Rabbi Franklin—To this report I would like to add a few words. The congregational form of student organization has demonstrated a number of things. First of all it has shown that the oftrepeated charge that our Jewish university students are irreligious, have no interest in religion, and wish to get as far away from Judaism as possible, is absolutely groundless. These students at Ann Arbor manifest a most lively interest in their weekly meetings and in Jewish affairs in general. When it was realized that the coming semester would begin on the day before Yom Kippur, and that in all likelihood not all of the Jewish students of the University would have returned by that day, it was suggested that services be not held in Ann Arbor on Yom Kippur, but that instead the students attend services in Detroit. The suggestion was, however, indignantly rejected, and arrangements are being made whereby they will have their own services on Yom Kippur. Furthermore, this congregational form of organization makes provision for the girl students, something that was completely overlooked in all previous student organizations. One of the officers of the Ann Arbor student congregation is a young lady of Detroit. Finally, it is well to state that during the coming year five services will be held under the auspices of the University of Michigan itself. Of these services three will be conducted under the supervision of the Protestant Church, one, if it be desired, under that of the Catholic Church, and one by the Jewish Students' Congregation. For this last the Hill Auditorium, the finest and largest auditorium in this part of the country, will be used. The music, which will be distinctly Jewish, will be furnished by the University authorities, and the preacher for the occasion will be selected by the Jewish Students' Congregation. On that night every church in Ann Arbor will close its doors in order that all students and residents of Ann Arbor may attend this service. This is, I believe, something unique in the history of worship

in this country. I believe that this same spirit can be fostered in other universities, if only our Rabbis will give some of their time and labor to it.

Upon motion a rising vote was unanimously carried, expressing the thanks of the Conference to Rabbi Franklin and its appreciation of his earnest and fruitful labors.

The recommendations contained in the reports of Rabbis Berkowitz and Franklin were, upon motion, referred to the Executive Board with power.

Rabbi Franklin—There is one strong argument in support of the recommendation that an associate membership in congregations located in university towns be established for university students. The charge has often been made, and undoubtedly correctly, that while the congregations all do nominally extend a cordial welcome to the students, nevertheless when these students do attend the services, particularly on the holidays, they find that no provision has been made for them. Now if the students actually are members of the congregation, with full rights and privileges and a voice in the congregational administration, this trouble is obviated.

Rabbi Landman—I would like to add that just this experiment has been tried in Philadelphia, and it has worked admirably. We have a Junior Membership, the annual due of which is one dollar, and an Alumnal Membership, of which the due is two dollars, since more is expected of the latter than the former. This gives these members a voice in the administration of the congregation. The effect of this upon them is readily apparent.

It was moved and seconded that a notice be sent to congregations located in university cities, submitting the arguments in favor of student membership in the congregation. The motion was referred to the Executive Board.

Rabbi Stolz took the Chair while the report of the Committee on President's Message was presented by the Chairman, Rabbi Philipson.

REPORT OF THE COMMITTEE ON PRESIDENT'S MESSAGE

To the Members of the Central Conference of American Rabbis:

GENTLEMEN: The members of this Committee, appointed to report on the Message of the President, with special reference to the recommendations contained therein, congratulate the Conference on the strength of spirit and breadth of vision which distinguish the President's message. His counsel that "American Israel awaits an inspired forward movement", we would heed as a summons to renewed consecration to the cause of American Israel, which the Central Conference of American Rabbis, founded through the organizing genius of Isaac M. Wise, and developed by the men who have since been called to its leadership, has greatly served.

I. We concur in the recommendation of the President of the Conference "to protest against such encroachments upon the principle of human liberty as are involved in the bill now before the Congress of these United States, looking to such restriction of immigration as would be brought about through the literacy test". As citizens of this republic and lovers of its ideals, we reaffirm as a fundamental principle of American liberty that, under proper safeguards, the gateway of this land shall not be closed to those men and women who seek the high privilege of American residence and American citizenship.

We recommend that a copy of this section of this report be transmitted by the President of the Conference to the President of the United States, the President of the Senate, the Speaker of the House of Representatives, the Secretary of Labor, and the Chairman of the Senate and House Committee on Immigration.

II. We share the conviction expressed in the Message that the time has come for an attempt to bring together in common council the National Jewish organizations, with a view to securing concerted action upon such questions as may come before them, and, moreover, to avoid even such semblance of competitive effort as mars the dignity of our communal life and purposes. We believe the Conference particularly qualified to bring together the several national organizations for advisory purposes. We, therefore, recommend that the Conference, through the Executive Board, be authorized to take steps towards effecting harmonious cooperation between existing national organizations for the purpose of consummating the highly desirable end of united and representative leadership in American Israel.

III. On behalf of the membership of the Conference, this Committee unites with the President in congratulating American Israel upon the completion of the new translation of the Bible. In this work our representatives have cooperated with representatives of other schools of thought in Israel, so that the finished work, the early appearance of which is awaited with eagerness and confidence, will stand as the joint product of Jewish scholarship in America.

IV. This Committee offers its most earnest approval of the recommendation that the Conference seek with untiring power to meet the "misinterpretations and undervaluation of Judaism by an affirmative presentation of the teachings, the spirit and the ideals of Judaism and the Jew". However regrettable in this day and generation may be the continuing need for combatting aspersions upon the life and faith of Israel, we dare not leave unutilized the opportunity of presenting in the form of tracts and otherwise the basic teachings of Israel to the end that there be no excuse for misunderstanding, even though the temper of injustice persist. We must supplement our own ceaseless effort to lift Israel to the highest level of its spiritual and moral potencies by showing forth in a series of publications, moderate in tone and scholarly in temper, the truth of our claim that Judaism is preeminent among the religions of the world in its spiritual beauty and moral power as well as in the simplicity and reasonableness of its teachings. We endorse the spirit of the recommendations of the Committee on Tracts, which is in accord with the President's Message, looking to a nationwide propaganda on behalf of a truer understanding of the teachings and practices of Israel. We recommend that the Conference arrange for the preparation and issuance of four tracts yearly, if possible, and that the matter of cooperation with the Union of American Hebrew Congregations in the publishing and distributing of the tracts, as suggested by the Tract Committee in its report, be referred to the Executive Board.

V. Wise and statesmanlike is the suggestion of the President that the Conference, through a commission, investigate and study the relations of Israel in America to the Jews of all lands. The problem requires such prolonged and earnest consideration as can best be given through the medium of a specially constituted commission, which shall deal with this subject. We are of the hope that at the next meeting of the Conference the commission to be named may be able to submit a report on methods and means of entering into and maintaining cordial relations with the Jewish communities of the world, and more especially the further-removed and weaker Jewries, such as the Falashas of Abyssinia and the Beni Israel of India, to which it might lie within our power, as it is clearly our duty, to stretch forth, when needed, the hand of brotherly good will and service.

VI. Not less important than the foregoing is the request that we undertake a careful and detailed survey of Jewish religious conditions in this land. Such a survey would include in its scope the increasingly serious problem of nonaffiliation with our corporate religious life on the part of many Jews in this land. Such a survey would further include a study of the extent and consequences of mixed marriages, the relation of Israel to the problems of marriage and divorce, the conservation of the home, the religious education of the young, and the defections resultant upon the establishment of certain new cults and upon other causes. We recommend

that the Executive Board be empowered to appoint a commission which shall, at the next convention, submit a detailed plan of such survey, together with estimates of expenditure, and, if possible, recommendations with regard to the personnel of a working staff.

VII. As Jewish teachers we rejoice in the leadership of the Peace cause which is falling to the lot of our nation; the Peace program of recent administrations, as continued by the present administration, is perfecting at this time a series of peace treaties with the nations of the world. Resting our position on Israel's classic contributions to the world's peace ideals, we tender our heartfelt congratulations to the National Government upon its earnest efforts to maintain amicable relations with the Republic of Mexico. The perpetuation of such peace would be a moral and spiritual achievement of the highest order, which we pray it may be given to the administration to attain. We ask that a copy of this paragraph of our report be transmitted to the President of the United States, the Secretary of State, and the Chairman of the Senate Committee on Foreign Relations.

VIII. In the matter of the Conference's representatives on the Advisory Committee of the Board of Governors of the Hebrew Union College, we recommend that they be elected by the Conference from year to year, acting on the report of a special nominating committee to be appointed by the President. The same procedure shall be followed in the matter of designating our representatives on the Board of Editors of the Department of Synagog and School Extension.

IX. Your Committee recommends, as a first step in the direction of carrying into effect the President's earnest plea for a broader and more intensive religious education, and particularly for the training of teachers, that measures be taken by the Conference looking to the establishment of Teachers' Colleges, by the side of similar institutions already existing, to meet the needs of Liberal congregations in large Jewish communities in such cities as New York, Chicago and Philadelphia.

We recommend this matter to the favorable consideration of the Conference, and ask that the Executive Board be instructed to devise ways and means for its accomplishment.

X. We approve the action of the Executive Board in arranging for the services of an Editor of the Yearbook and in the selection of an Official Reporter of the convention. We concur, moreover, in the plan of the Executive Board to secure the services of a permanent Executive Secretary, to be suitably remunerated for his services, and we recommend that the Executive Board be empowered to engage the services of such a Secretary as soon as the funds of the Conference permit.

Under the inspiration of the President's Message, and as a result of the brotherly deliberations of this convention, may it be given to us, as finely suggested by the President, "to march forward with new enthusiasm

and with hope enkindled, to solve the new problems under the new conditions of Jewish life in America".

Respectfully submitted,

DAVID PHILIPSON, *Chairman.*
HENRY COHEN,
H. G. ENELOW,
EPHRAIM FRISCH,
ADOLF GUTTMACHER,
MAX HELLER,
K. KOHLER,
J. LEONARD LEVY,
JULIAN MORGENSTERN,
WILLIAM ROSENAU,
STEPHEN S. WISE.

The report was received and taken up seriatim. All the recommendations were successively adopted. Rabbi Foster requested that his vote in the negative on Recommendation IX be recorded. The report was adopted as a whole.

It was moved and carried that a special Nominating Committee be appointed in accordance with Recommendation VIII of the report just adopted. The Chair appointed the regular Nominating Committee to act as the special Committee.

The report of the Committee on Social and Religious Union was presented by the Chairman, Rabbi Joseph Stolz.

REPORT OF THE COMMITTEE ON SOCIAL AND RELIGIOUS UNION

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: The purpose of the Committee on Social and Religious Union as stated in the By-Laws of our Constitution is to "gather and collect statistics relating to congregational activities outside the pulpit and religious school, devise and recommend ways and means of emphasizing the central character of the congregation in the scheme of Jewish life, and suggest measures that shall make for the greater efficiency of the Synagog".

Accordingly, your Committee would continue to urge the necessity of laying more and more emphasis both on the democracy of the Synagog and on the need of translating its activities into forms of social service, in accordance with the traditional position of the Synagog, as well as the social forces at work in our day.

Reaffirming the resolution adopted at St. Paul, where the Conference

declared its "gratification at the growth of a broader democratic spirit in the administration of our congregations and religious schools", and strongly recommended that "the Central Conference of American Rabbis through its members, encourage their respective congregations to make membership possible for all", your Committee would recommend:

I. That this Committee be charged with the duty of collecting, during the coming year, the printed Constitutions and By-laws of the various congregations of our country and of making the data thus collected the basis for a report on a model Constitution and By-laws for our American Jewish congregations.

II. That the Executive Board consider the advisability of placing upon next year's program a round table on "The Institutional Synagog", and a paper on "The Voluntary Offering as a Basis for Congregational Membership".

Respectfully submitted,
JOSEPH STOLZ, *Chairman.*
WM. H. GREENBURG,
ISAAC E. MARCUSON,
MAX REICHLER,
STEPHEN S. WISE,
LOUIS WITT,
HORACE J. WOLF.

The report was received and taken up seriatim. The two Recommendations contained in the report were adopted. The report was then adopted as a whole.

The Conference adjourned.

TUESDAY MORNING, JULY 7

The Conference reassembled at 10:00 a. m. The opening prayer was delivered by Rabbi Rypins.

The report of the Committee on Responsa was presented by the Chairman, Rabbi Kohler.

REPORT OF THE COMMITTEE ON RESPONSA

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Your Committee on Responsa was enlarged during the year, but was given little opportunity by the members of the Conference to do any work, since very few questions were submitted to it during the

year. But one or two questions were presented to the Chairman of the Committee, none of which, in his judgment, merited being submitted to the other members of the Committee. One question, however, was presented only a few weeks ago, too late to be submitted to any of the members of the Committee other than Prof. Neumark. The question was whether the *Kaddish* must always be recited standing, and whether only by the mourner or by the whole congregation; whether a distinction should be made between the dead, and finally whether the observance of the *Jahrzeit* should remain a permanent institution of the Synagog. Since I had in my report last year treated of the *Kaddish* at some length, I asked Dr. Neumark to write the responsum to this question. This is as follows:

STANDING DURING THE RECITAL OF THE *Kaddish*

The question of the propriety of standing during the recital of the mourner's *Kaddish* must be answered from the viewpoint of the *Kaddish* in general. The mourner's *Kaddish* had its origin in early Talmudic, if not pre-Talmudic, times, as can be seen in the Testament of Abraham, version A, xiv (see Jewish Encyclopedia, art. *Kaddish*), according to which Abraham is the author of the *Kaddish Yathom* (cf. also Tobit iv. 17, and my *Toldoth ha'Ikkarim* I, 180). But this was only in connection with the *Birchath 'Abhelim* in the first week of mourning (*Sopherim* xix, 12 ומוצא שם תאבלים - - - ואומר עליהם ברכה ואח"כ אומר קדיש). The *Kaddish* of the mourner during the first year is a late institution, first introduced about the 12th century in Germany, and from all that I can see, the mourner was regarded as the substitute for the *Hazzan*.

Now there is a controversy whether the congregation should rise for every *Kaddish* or only for especial ones (cf. Rambam, *Jad, Hilch. T'philla* ix, 1, 5, 8, and *Schulchan 'Aruch, Orach Chayim, Hilch. B'rachoth*, 53, 1; *Ture Zahab* 1 and 56, 1 *Haggah*, and *Magen Abraham* 4). This controversy has never been authoritatively decided, and the *Minhag* varies according to the countries and congregations (in Poland the congregation remains seated; in Bohemia it arises). But there is no doubt that the *Hazzan* should always recite the *Kaddish* standing. Consequently the mourner, who is considered the substitute for the *Hazzan*, should also stand. In some congregations only one of the mourners (according to an established order of precedence) is admitted to the front row to recite the *Kaddish* aloud, while the rest of the mourners repeat silently or in a low voice. In our Reform congregations, where the Rabbi recites the *Kaddish* and the mourners repeat silently, none of them evidently can be considered a substitute for the *Hazzan*. Nevertheless it is evident that the old idea of the mourner reciting the *Kaddish* before the congregation still exists, and this *Minhag* should be continued, except in rare cases where there is definite and sufficient reason for not doing so.

CAN A DISTINCTION BE MADE BETWEEN THE DEAD?

If this question refers to the preceding, I would suggest that the mourners stand at all recitals of the *Kaddish* for the dead, for whom mourning is a legal duty, viz., relatives in the first degree. If this question be general, I refer to *Yore' De'ah*, *Hilch. 'Abheloth*, where certain distinctions are set forth as the established *Din* and *Minhag*.

THE EDUCATIONAL VALUE OF THE *Jahrzeit*

The *Jahrzeit* as a permanent institution in connection with the recital of *Kaddish* appears first in Germany about the 14th century, but since it goes back to an ancient practice known in Talmudic literature (תענית, ביום שמת בו אביו ואמו *Nedarim*) and since its good influence is evident in manifold ways, I would strongly favor its retention as far as possible.

D. NEUMARK.
K. KOHLER.

In addition, as Chairman of the Committee, I would say, that while much may be adduced in favor of the individual mourner's rising for the *Kaddish* as the outflow of the soul, longing for comfort, to be found in submission to God's will, in conformity with tradition, there is also a consideration for, and a sense of sympathy with the mourner, expressed by the whole congregation rising for *Kaddish*, wherever it is introduced. The decision of this question must therefore be left to the congregation.

In general I would here refer to the ancient Rabbinical dictum, *mittoch shello lishema ba' lishema*, "a good practice, even if not done for its own sake, but for some less spiritual motive, should still be encouraged, since it may eventually lead to a more spiritual view", applies to the socalled *Kaddish* Jew who attends divine service only in honor of his dead parents. While religion is not merely piety, nevertheless filial piety shown by the mourners may in the end lead to a more permanently religious attitude.

FORBIDDEN MARRIAGES

The following question was submitted to your Committee: Is it permitted to perform the marriage ceremony in the case of a man who had married before a civil authority the half-sister of his mother, both having had the same father? My answer, sent by wire, as requested, was, "Certainly; see Lev. xviii, 13 and xx, 19". There marriage with an aunt, whether on the father's or the mother's side, is prohibited as incestuous. Now the very fact that this question could be asked by a member of this Conference, who knows his Bible well, indicates a prevailing view that the law of the land is the determining factor as to the legality of the marriage also for us Jews. Moreover, the general presumption is that just as marriage with

the niece is permissible according to the Mosaic Code, so should an aunt also be permitted to marry her nephew, the Mosaic view to the contrary notwithstanding. The fact has come to my notice that a member of this Conference not long ago performed the marriage ceremony of a Levirate, directly prohibited as incestuous in the Mosaic Law, viz., where the brother's widow had a child from her deceased husband. These facts show plainly that a thorough treatment by the Conference of this question is demanded, viz., how far the marriage laws of the State may be regarded as determining factors for the Jew, and how far they *can not legalise* the marriage from a Jewish viewpoint, the same involving the legitimacy of the issue.

BURIAL OF NON-JEWISH WIVES IN JEWISH CEMETERIES

Only two days ago a case was reported to your Committee where a non-Jewess, legally married to a member of the Jewish community, died, and the question was raised, whether she might be buried in a Jewish cemetery. During my ministry in New York City I had many such cases, and I always decided in the affirmative. I took the stand that, unlike the Catholics, our cemeteries are *not as a whole consecrated* ground, in the sense that this excludes those not of the Jewish faith. Only the spot where the body is interred becomes sacred thereby. If, then a Jew owns a lot in a cemetery, his right to bury his wife there is, from the Jewish standpoint, indisputable, unless the congregation or association which sells the lot has made stipulations or conditions forbidding the burial of a non-Jew in the cemetery. Of course it is understood that a non-Jewish service or symbols of another faith are prohibited.

I have here stated only my individual opinion. I would repeat my urgent request of last year, that the members of the Conference consult with this Committee in all difficult cases, in order that in the future it may become the clearing house for all important ritual and theological questions.

Respectfully submitted,
K. KOHLER, *Chairman.*

The report was received.

Rabbi Heller—I would like to submit to the Committee the thought that has been suggested at several previous conventions, that it would be an extremely useful and practical thing if all these responsa, and similar responsa by leading Jewish scholars, could be collected and tabulated and properly indexed for ready use. This collection would have both historic and practical value. Furthermore, I would like to add that when-

ever a couple present themselves before the Rabbi for marriage, it is his imperative duty to assure himself as far as possible that such marriage violates neither civil nor Jewish law. And where such a marriage may be permitted by civil law, but contrary to Jewish law, the Rabbi should feel himself deterred from officiating at such marriage, just as he would certainly not officiate if the marriage were contrary to civil law, though permitted by Jewish law. The Rabbi should go to the utmost extreme to satisfy himself that every marriage at which he may be called upon to officiate is sanctioned by both civil and Jewish law. I would like to add, too, in regard to the question of the burial of non-Jews in Jewish cemeteries a safe principle to follow, it seems to me, would be that the burial of non-Jews in Jewish cemeteries be permitted, provided there be no non-Jewish ceremonies in connection with the funeral, no non-Jewish symbols upon the tombstone, and in general no violation of Jewish religious principles and sentiments.

Rabbi Philipson—This question of the interrelation of the civil and religious laws of marriage and divorce is very delicate. A committee has had just this question under consideration for years, but nothing definite has come of it thus far. The difficulty of the question arises from the fact that while of course the civil marriage and divorce laws must be observed by all, many so-called Mosaic laws are in contradiction with the civil laws, and many no longer appeal to our modern consciousness. The problem is one of utmost importance. I therefore move that the attempt be made once more to present to the Conference this problem of Jewish and Civil Marriage and Divorce Legislation in all its aspects and their possible harmonization. Seconded and carried.

It was moved and carried that in the future a notice be inserted in the yearbooks urging the members of the Conference to send all ritual and theological questions to the Committee on Responsa.

Rabbi Jacob H. Kaplan offered, in view of the fact that but little time remained for the discharge of important Conference business, to defer the reading of his review of Dr. Elbogen's

recent book, "Der jüdische Gottesdienst in seiner geschichtlichen Entwickelung", until the next convention, on the condition that more time be granted him then, in consideration of the importance of the subject, than the fifteen minutes assigned for this convention. This offer was accepted.

It was moved and carried that that portion of the President's message dealing with music in the Synagog be referred to the Committee on Synagog Music.

In regard to the paragraph of the President's message dealing with the summary of the Yearbook, it was moved and seconded that the Executive Board shall in the interim between conventions have full power to publish or contract for publishing, and that the Editor of the Yearbook shall investigate the feasibility and advisability of making such summary as recommended by the President, and report to the Executive Board.

It was moved and carried that a communication be sent to the President and Faculty of the Hebrew Union College, suggesting the value of a carefully and scientifically prepared compendium of all responsa material having significance for Reform Judaism, and inviting the Faculty of the Hebrew Union College to assume the responsibility of supervising this work.

The report of the Committee on Resolutions was presented by the Chairman, Rabbi Joseph Stolz.

REPORT OF THE COMMITTEE ON RESOLUTIONS

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Your Committee on Resolutions presents as its report the various resolutions that were submitted to it by the Conference together with its recommendation in regard to each.

I. Funds have been donated by generous men and women to plant an olive grove in the Herzl forest in Palestine. This offers an opportunity for this Conference to honor the memory of its founder in a fitting manner. Boris Schatz, the Principal of the Bezalel Art School in Jerusalem, made a plaque of Dr. Wise. The placing of this work of art in this grove would be a tribute to the memory of our immortal founder, an encouragement to the noble work of the Bezalel school, and an inspiration to Palestinian Jewry. Be it resolved, That the incoming Executive Board be requested to enter into correspondence with Professor Schatz and if possible acquire

the plaque, either through subscription or from the funds of the Conference, and place this work of art in the Herzl forest.

LOUIS GROSSMANN,
JOSEPH SILVERMAN,
CHARLES S. LEVI,
MORRIS NEWFIELD,
AARON J. MESSING,
J. L. MAGNES,
STEPHEN S. WISE,
ISAAC LANDMAN,
G. DEUTSCH,
MAX RAISIN,
S. WOLFENSTEIN,
S. HECHT,
JOSEPH STOLZ,
M. C. CURRICK,
JOEL BLAU.

Your Committee offers the following recommendation:

In connection with the above resolution, your Committee expresses its hearty commendation of the project of reforestration of Palestine, and rejoices in the many places, long denuded, that are now covered with beautiful groves. However, the Committee deems it inadvisable to place a plaque of Dr. Wise in a grove in Palestine, and instead, recommends that the Executive Board consider the advisability of securing the plaque of Dr. Wise, designed by Boris Schatz, and placing it in the Hebrew Union College Building, in commemoration of the Twenty-fifth Anniversary of the founding of the Central Conference of American Rabbis.

II. Inasmuch as municipal Christmas celebrations are being held increasingly in our cities, and inasmuch as official municipal celebrations of distinctive sectarian holidays are contrary to the fundamental principle of the separation of Church and State, be it resolved that the Central Conference of American Rabbis place itself on record as protesting against such celebrations.

NATHAN STERN,
WILLIAM H. GREENBURG,
H. G. ENELOW,
DAVID PHILIPSON,
H. W. ETTELSON,
WILLIAM ROSENAU.

In reference to the above resolution your Committee recommends the adoption of the following resolution:

Whereas, The separation of Church and State is a fundamental principle of our government, and

Whereas, In some cities this principle is being violated by Christmas celebrations of a religious nature, initiated and conducted by municipal authorities, and paid for out of the public funds:

Be it Resolved, That the Central Conference of American Rabbis herewith record its protest against such violation of said principle.

III. Whereas, Dr. Siegmund Maybaum, the Nestor of the Rabbinate of Berlin, celebrated, on April 29, 1914, the seventieth anniversary of his birth; and

Whereas, Dr. Maybaum, as a member of the Faculty of the "Lehranstalt für die Wissenschaft des Judentums" has trained many disciples; and

Whereas, Dr. Maybaum has enriched Jewish literature by many publications, notably "Jüdische Homiletik" and "Methode des jüdischen Religionsunterrichts";

Therefore, Be it Resolved, That the Central Conference of American Rabbis tender Dr. Maybaum its felicitations, coupled with the prayer that God may spare him in health and strength for many years.

WILLIAM ROSENAU,
DAVID PHILIPSON,
JOSEPH S. KORNFELD.

Your Committee recommends that the above resolution be adopted, and that the Executive Board be instructed to send a copy to Dr. Maybaum.

IV. Your Committee recommends the adoption of the following resolution:

Whereas, In the recent socalled ritual murder case of Mendel Beilis many non-Jews of prominence and authority gave utterance to their conviction of the falsity and absurdity of the charge against him, and

Whereas, A collection of such expressions may prove of historical importance,

Therefore, Be it Resolved, That the Executive Board be requested to appoint a committee to collect the most important of these utterances and, if advisable, publish them in the yearbook, and have reprints made and distributed.

MAX C. CURRICK,
CHARLES S. LEVI,
S. H. GOLDENSON,
ISAAC L. RYPINS.

V. Your Committee recommends the adoption of the following resolution:

Whereas, The forthcoming yearbook will commemorate the Twenty-fifth Anniversary of the founding of the Central Conference of American Rabbis, and

Whereas, The Conference during this quarter of a century has passed significant resolutions and made declarations of principles on matters of greatest importance, which should be better and more widely known, and

Whereas, Some of the yearbooks in which these resolutions are recorded can no longer be obtained; and

Whereas, Future members of the Conference should be enabled to know the attitude which the Conference has taken on important questions,

Therefore, Be it Resolved, That a special committee be appointed to make a digest of all the important resolutions formulated and adopted by

the Conference, that this be incorporated in the yearbook and be reprinted and distributed at the discretion of the Executive Board.

HENRY ENGLANDER.

VI. Your Committee recommends the adoption of the following resolution:

Whereas, The Conference is, as a rule, unable to give full consideration to all committee reports presented to it, because of their number and lack of adequate time even in a week's session,

Therefore, Be it Resolved, That the Executive Board be requested in the preparation of the program of the next convention to reduce, wherever possible, the amount of business to be presented to the Conference for action.

EDWARD N. CALISCH.

VII. In reference to the paragraph in the report of the Committee on Contemporaneous History, entitled "The Hebrew Language in Palestine", your Committee recommends the adoption of the following resolution:

In the midst of the general rejoicing over the vigorous renaissance which has come in the last decade to the classical tongue of the Great Book, a regrettable division has arraigned against each other the ranks of workers for higher education in Palestine. The status there of the Hebrew language, its present function and its future destinies in the Holy Land have been the subject of vehement controversy. In the opinion of this Conference the value of our ancient tongue on its parent soil lies in the fact that its sacred associations appeal to every idealistic and loyal impulse of the Jew, that it forms a convenient vernacular between diverse branches of the parent stem, that, as a growing cultural asset, it appeals to those wholesome and manly aspirations which regard Palestine as a country to be developed, rather than as the land to die in. While, therefore, on the one hand, we deprecate all factional bitterness, and while, on the other hand, we would not sanction mere considerations of language to injure the material prospects, and to obstruct the educational advancement of our Palestinian brothers, we are of the opinion that, wherever practicable, the use of Hebrew in the educational institutions will best subserve the higher welfare of our brethren in Palestine.

Respectfully submitted,

MAX C. CURRICK,
LOUIS WITT,
I. L. RYPINS,
GEORGE ZEPIN,
HARRY W. ETTELSON,
CHARLES S. LEVI,
SAMUEL H. GOLDENSON,
JOSEPH STOLZ, *Chairman.*

The report was received and taken up seriatim. Recommendations I-III were adopted. Recommendation IV was referred to the Executive Board with power.

It was moved and seconded that a special Committee be ap-

pointed to carry out the provisions of Recommendation V. The Chair appointed as the Committee, Rabbis Englander, Chairman, Morgenstern, Philipson and Stolz.

Recommendations VI and VII were adopted.

The report was adopted as a whole.

The report of the Committee on Contemporaneous History, one paragraph of which had been referred to the Committee on Resolutions, was adopted as a whole.

The report of the Committee on Memorial Resolutions, recommending the adoption of the resolutions in honor of Rabbis Solomon H. Bauer, Henry J. Messing and Isaac L. Leucht, which were presented in the memorial addresses on the opening night of the Convention (see p. 24, and Appendix E), was adopted.

The report of the Auditing Committee was presented by the Chairman, Rabbi Isaac E. Marcuson.

REPORT OF THE AUDITING COMMITTEE

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Your Auditing Committee, to which was referred the reports of the Treasurer, Corresponding Secretary, Solicitation Committee, Finance Committee and Publication Committee, begs leave to report that it has carefully considered all these reports.

It finds a difference between the reports of the Treasurer and the Solicitation Committee in regard to the distribution of the money credited to the Relief and Tract Funds, and recommends that the Executive Board properly and equitably distribute these funds.

Your Committee would urge once more the advisability of engaging a general auditor each year, who shall examine all books and financial reports, and thereby introduce a uniform method of auditing. This shall take the place of the present unsatisfactory method of having the accounts of the Treasurer and the Publication Committee audited by different men.

Finally the Committee recommends that in the new contract to be drawn up between the Conference and the sales agent for its publications, the request of the Publication Committee that a discount be allowed only on orders of five or more prayer books, be referred to the Executive Board with favorable recommendation.

Respectfully submitted,

JACOB D. SCHWARZ,
HORACE J. WOLF,
ISAAC E. MARCUSON, *Chairman.*

The report was received and taken up seriatim. Recommendations I-III were adopted. The report was adopted as a whole.

The report of the special Committee on the resolution offered by Rabbi Wise on a Conference lectureship at the Hebrew Union College (see p. 83), was presented by Rabbi J. L. Levy.

REPORT OF THE SPECIAL COMMITTEE ON THE RESOLUTION ON CONFERENCE LECTURESHIP AT THE HEBREW UNION COLLEGE

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Your Committee, to which was referred the resolution recommending the establishment of an Annual Lectureship at the Hebrew Union College to commemorate the Twenty-fifth Anniversary of the founding of the Central Conference of American Rabbis, commends this idea most heartily and recommends that the Executive Board consider the possibility of establishing such a lectureship, and that in case of favorable decision, steps be taken to secure such addition to the funds of the Conference as may be needed to carry out this plan.

Respectfully submitted,

MAX HELLER,
J. LEONARD LEVY,
DAVID PHILIPSON,
JOSEPH STOLZ,
STEPHEN S. WISE, *Chairman.*

After thorough discussion the report was adopted unanimously.

In view of the brief time remaining for the transaction of important business still before the Conference, Rabbi Morgenstern offered to withdraw from the program of the Convention his paper on The Foundations of Israel's History. The offer was accepted with the expression of the appreciation of the Conference of the author's labor in preparing the paper and its regret that time did not permit presentation.

The amendment to the Constitution proposed at the Atlantic City Convention (see Yearbook, vol. XXIII, 196), was, upon motion, unanimously carried, tabled.

Invitations for the holding of the next Convention were re-

ceived from Congregation Adath Israel of Boston, Mass., the National Farm School of Doylestown, Pa., and from commercial organizations representative of New York City and Chicago. The Corresponding Secretary was instructed to acknowledge with thanks the receipt of these invitations. It was moved and carried that the time and place of the next Convention be determined by the Executive Board.

The report of the Committee on Thanks was presented by the Chairman, Rabbi Martin Zielonka.

REPORT OF THE COMMITTEE ON THANKS

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: This convention of the Central Conference of American Rabbis, memorable in itself as the Silver Anniversary of the founding of the Conference, has been rendered still more memorable by reason of the warm hospitality tendered its members by the Jewish community of Detroit, its cradle city. The warmth of this hospitality is the more fully appreciated because it is not due to the novelty of entertaining a Rabbinic convention, but to a feeling of pride in welcoming home the child, now grown to vigorous manhood, and to an appreciation of the place this Conference now occupies in American Jewish life.

There exists no greater pleasure than that of giving credit where credit is due. In addition to various entertainments the doors of many genial homes were opened to us. The Sabbath meal was an evidence of the traditional Jewish spirit of fraternity. To our hosts and hostesses we express our deepest thanks.

Our special thanks are due the Woman's Auxiliary Society of Temple Beth El for the luncheons at the Phoenix Club. To the ladies who gave their time to prepare and serve them we express our heartiest appreciation. Through Miriam, the old legend says, the weary desert wanderers slaked their thirst at the miraculous well; through these modern Miriams we found meat and drink at the well-appointed tables. With the graces presiding at our meals the grace after meals became the more sincere.

We express our thanks to Miss Adele Rosenfield for her courtesy and skill; to the Jewish Woman's Club for attention shown visiting ladies; to the Young People's Society of Temple Beth El for the delightful moonlight ride; to the Phoenix Club for the use of its club rooms; to Mr. Adolph Finsterwald for invitations to the National Theatre; to Mr. Charles L. Freer for the special courtesy of visiting his famous collection of art objects and rare manuscripts; to Mr. and Mrs. Albert Kahn for the beautiful lawn fete; to Mr. and Mrs. David A. Brown for the delight-

ful trip on the steamer "Sappho"; to Mr. Milfred Stern for the invitation to visit the Palace Gardens; to Mr. Bernard Ginsburg, the genial and efficient Chairman of the Committee on Entertainment, and to each and every one who has made our visit to Detroit an event not soon to be forgotten.

To that portion of the Detroit press which has reported our proceedings with a proper appreciation of their value to the public at large, we extend our hearty thanks.

We are indebted to the officers and members of Temple Beth-El for the adequate and beautiful quarters provided for our business sessions, and for the Sabbath and Anniversary services, and herewith extend to them our thanks.

But above all we express our unmeasured gratitude to our dear colleague, Rabbi Leo M. Franklin and his wife, for their unstinted service and regard for our welfare. Their influence is recognized in everything that is best in this city. This untiring energy and unflagging zeal permeated all social functions. To them we extend our heartiest thanks.

We recommend that the expression of our thanks be conveyed in the customary form to the individuals and organizations herein mentioned.

Respectfully submitted,

JOEL BLAU,
ABRAM BRILL,
JACOB H. KAPLAN,
JOSEPH HENRY STOLZ,
MEYER LOVITCH,
ALEX. LYONS,
MARTIN ZIELONKA, *Chairman.*

The report was unanimously adopted by a rising vote.

The report of the Committee on Nominations was presented by the Chairman, Rabbi Foster.

REPORT OF THE COMMITTEE ON NOMINATIONS

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Your Committee on Nominations submits the names of the following members of the Conference for nomination as its officers and Executive Board:

Honorary President, Kaufman Kohler
President, Moses J. Gries
Vice-President, William Rosenau
Treasurer, Leo M. Franklin
Corresponding Secretary, Joseph S. Kornfeld
Recording Secretary, Morris M. Feuerlicht

EXECUTIVE BOARD.

Hyman G. Enelow, J. Leonard Levy, Joseph Stolz,
Samuel H. Goldenson, Julian Morgenstern, George Zepin,
Max Heller, David Philipson, Martin Zielonka.
Maurice Lefkovits, Samuel Schulman,

Respectfully submitted,

SOLOMON FOSTER, *Chairman.*
HENRY ENGLANDER,
WM. H. GREENBURG,
ISAAC LANDMAN,
DAVID LEFKOWITZ,
NATHAN STERN.

The report was received and unanimously adopted. The Recording Secretary was instructed to cast a unanimous ballot for the officers and members of the Executive Board nominated in the report.

The report of the Special Committee on Nominations was presented by the Chairman, Rabbi Foster.

REPORT OF THE SPECIAL COMMITTEE ON NOMINATIONS

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN: Your Special Committee on Nominations submits the names of the following members of the Conference for nomination as its representatives upon the following joint Committees of the Conference and the Union of American Hebrew Congregations:

Editorial Board of the Department of Synagog and School Extension:	Special Commission on Superannuated Ministers' Fund:	Advisory Board of the Hebrew Union College:
Moses J. Gries,	Samuel N. Deinard,	Leo M. Franklin,
Max Heller,	Isaac E. Marcuson,	Nathan Stern.
David Philipson,	David Philipson,	
Samuel Schulman.	Joseph Silverman,	
	Joseph Stolz.	

Respectfully submitted,

SOLOMON FOSTER, *Chairman.*
HENRY ENGLANDER,
WM. H. GREENBURG,
ISAAC LANDMAN,
DAVID LEFKOWITZ,
NATHAN STERN.

The report was received and unanimously adopted. The Recording Secretary was instructed to cast a unanimous ballot for the members nominated in the report.

The closing prayer and benediction were pronounced by Rabbi Kohler, Honorary President of the Conference.

The Conference adjourned sine die.

APPENDIX

A

MESSAGE

OF

THE PRESIDENT, RABBI MOSES J. GRIES,

TO THE TWENTY-FIFTH ANNIVERSARY CONVENTION OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS, AT DETROIT, MICH., JUNE 30, 1914.

"I . . . salute you in the words of the divine bard, 'Blessed is everyone who cometh in the name of God,' and may the congregations of American Israel add, 'We bless you from the house of the Lord' "—thus the founder of the Central Conference of American Rabbis welcomed its members to its first regular annual meeting.

A CENTRAL CONFERENCE

Twenty-five years ago, on the 9th of July, 1889, a preliminary meeting was held, and on the 10th of July the permanent organization of this Central Conference was effected, in this city of Detroit. Twenty-five years ago they were few—today we are many. Twenty-five years ago they were uncertain of the future—today we are powerful and firmly established upon the basis of permanency. The few have grown into a mighty host. Our members live and work in every state and territory of the United States of America; yes, even in Canada, beyond our northern border. Our members occupy almost every pulpit of prominence in this land. No Jewish national body in all the land is more, or perhaps equally, representative. It is truly a Central Conference.

Isaac Mayer Wise, the founder of the Conference, has often been termed an organizing genius. He believed in the organization of American Israel. The Conference has demonstrated the wisdom of his vision and of his faith in the power of organization.

The Rabbis of America have been united by the strong bonds of fellowship and of personal friendship. We and our congregations have profited richly by the interchange of experiences and methods, of ideas and plans for our common cause. To the Conference have been brought for discussion and consideration, by our colleagues and peers, the fruits of our study and the results of our life-labor. Conflicting opinions and judgments have been tested in the crucible of debate. Men have learned to respect opponents whose ideas and principles seemed most antagonistic.

Within our body radical, liberal, conservative, and those of orthodox inclinations, have fellowshipped with one another. Perfect freedom of discussion has prevailed and the smallest minority has never been denied a hearing. The Conference claims no binding authority—it proclaims no law—but its decisions and resolutions have been generally accepted as the established rules of practice. It has influenced and guided its members and American Israel by the force and weight of its opinions and judgments.

The Central Conference of American Rabbis has lived true to the fundamental declaration expressed in the first resolution adopted at the first annual convention, viz.: "Resolved, That the proceedings of all the modern Rabbinical Conferences from that held in Braunschweig in 1844, and including all like assemblages held since, shall be taken as a basis for the work of this Conference in an endeavor to maintain in unbroken historic succession the formulated expression of Jewish thought and life of each era".

We treasure our Jewish tradition—we love the spirit of the law. From generation to generation our teachers have carried forward our ancient tradition, and our Rabbis have developed and enlarged the interpretation and application of the law. The Conference has the right and the duty to

reinterpret and to make new application of the law to the changed conditions of Israel's life in America.

With word of truth and vision of prophecy, in 1890, in Cleveland, Doctor Wise proclaimed: "A new era is opening in the history of American Israel".

RUSSIA AND THE BEILIS TRIAL

The rejoicings of Israel are ever sobered by the consciousness of never-ceasing Jewish misery. Millions of our unfortunate brothers cry out in their affliction and struggle under the heavy burden of poverty. They groan under the yoke of oppression and wail under the lash of injustice. Relentless Russia still holds the fate of the half of all Israel —six millions of people in the hollow of her cruel hand.

The mere memory of the Beilis trial fills us with horror. An innocent man was charged with murder and his life put in peril; but the indictment of "ritual murder" was leveled against Judaism and the whole people of Israel. It is difficult to fathom the terrible conspiracy and still more to comprehend the dangerous forces at work in Russia. The Russian government showed respect neither for truth nor justice, and not a spark of mercy either to Beilis or to Israel. A travesty on Justice—impossible of belief—altogether incomprehensible in the twentieth century!

Mendel Beilis, the humble maker of bricks under the modern Pharaoh, by the cruel taskmaster, Nicholas, was transformed into a figure of international importance.

Everywhere, save in Russia, it is known and clearly understood that there are no secret Jewish sects using blood for ritual purposes—that there are no Jewish laws or traditions, customs or practices demanding human blood—that the blood-accusation is not justified by a single passage in all Jewish literature.

On trial was not Mendel Beilis, the Jew, but Judaism and the Jewish people; no, not Judaism and the Jewish people, but the Russian government and the Greek Catholic Church; no, not the Russian government and the Greek Catholic Church, but Christianity and Christian civilization, after

nineteen hundred years of the proclamation of "Peace and Good Will".

Evil it is that millions of human beings are herded in the Pale of Settlement, compelled to live and labor under laws unjust and most cruelly enforced. Would that this plague spot, the Pale, were destroyed and the door of opportunity opened for enslaved Israel. If only Russia possessed the statesmanship and the wisdom to do justice to her Jews, Jews might become the regenerating force of the Russian Empire.

DUTY OF CHRISTIANITY

Our hearts turn with grateful appreciation toward the brave spirits who feared not the lightning of governmental wrath—who dared to speak and act in a time of crisis. We remember with honor the resolutions of church councils and of individual churchmen, and particularly the petition addressed to Nicholas II, the Czar of all the Russias, from "the representatives of various Christian denominations of the United States of America, irrespective of creed", viz.: "We unite in the name of our sacred faith in an appeal to you that the charge of ritual murder against the Jew, Mendel Beilis, now on trial at Kieff, be withdrawn because of the untold evils to the cause of humanity which may follow from his further persecution". We welcome this evidence of the growing spirit of human brotherhood, and of the strong sense for justice and humanity.

The Jewish yoke will not be lifted, and Jewish misery will not cease until a True Christianity shall become regnant in Christian Nations and throughout Christendom. The appeal is to True Christianity which dare not be silent in the presence of a "perpetual pogrom", planned to destroy the life and happiness of millions. Russia, blind to all sense of justice and deaf to every entreaty for mercy, must be forced to hear the voice of united public opinion. Before the power of world opinion and the judgment of civilized nations, even Russia will bow her head in shame.

AMERICA AND IMMIGRATION LEGISLATION

Persecution and oppression are the forces, driving Jewish immigrants from lands of bondage to promised lands of freedom. Gloriously, the Jews of America have borne their heavy burden; to the exiles hunted from their fatherland, they have reached out the hand of welcome and of help. America has been the refuge for the hunted and the persecuted. Never should the "right of asylum" be denied or put in jeopardy. Democracy dare not join forces with despotism—America with Russia—to make still heavier the burden of oppression.

Loud and persistent sound the voices demanding "restriction" and urging new tests for immigrants. The criminal and the diseased, the morally, the mentally and the physically undesirable should be—as they now are—excluded, but money and literacy tests prove neither manhood nor the ability to win a livelihood. Shall America put within the power of petty and ofttimes corrupt foreign officials the right to deny a certificate of character to an emigrant? Human liberty still includes the right to leave one's birthplace and native country to seek opportunity and to establish a home in any land upon God's footstool.

Who are refugees from religious and political persecution, should not be too narrowly or too rigorously interpreted. Let us as Americans never cease to protest against any encroachment upon or violation of the principle of human liberty. Let us hold our honored America true and steadfast to its noblest traditions and highest ideals of freedom.

COOPERATION WITH NATIONAL ORGANIZATIONS

The possibility and the wisdom of cooperation with other national organizations have been thoroughly demonstrated by the Conference. We have joined with the Department of Synagog and School Extension in the creation of a Board of Editors for the preparation of religious school books, and for the development of an advanced curriculum of study. The Executive Board has elected as the Con-

ference members of this Board of Editors, Rabbis Heller, Philipson, Schulman and Gries.

In response to the request of Mr. J. Walter Freiberg, the President of the Union of American Hebrew Congregations, and in accordance with the action of the Twenty-third Council of the Union, authorizing the establishment of a Special Commission on Superannuated Ministers' Fund, your President appointed as representatives of the Conference, five Past Presidents, viz., Rabbis Heller, Philipson, Schulman, Silverman and Stolz. In conformity with the request of the Executive Board of the Union to select two members for an Advisory Board of the Board of Governors, your President named on behalf of the Conference, Vice-President Rabbi Rosenau and Corresponding Secretary Rabbi Kornfeld.

The Conference has been working in harmonious and efficient cooperation with the Department of Synagog and School Extension in the furtherance of Summer Services and in the publication and dissemination of proper information concerning our Jewish Holy-days, and in various phases of our religious educational endeavor. It would be the part of wisdom if this Conference authorized cooperation with the Union towards the more extensive publication and the more efficient distribution of Tracts.

Our interest has been unfailing in the worthy aims of the Jewish Chautauqua Society, and with eager anticipation we await the larger development of the Teachers' Institute and the Teachers' College.

The Rabbis of the Conference, individually, have lent their influence to the noble work of the Independent Order of B'nai B'rith. We welcome the new Anti-Defamation League and its vigorous activity against the defamers and slanderers of the Jewish name and honor. May we not find a way to cooperate with the B'nai B'rith in its plans proposed on behalf of Defectives and Delinquents and Dependents? We offer grateful appreciation for the useful services rendered by the National Council of Jewish Women and by the National Federation of Jewish Sisterhoods. May their useful endeavors and their splendid enthusiasm lead

to more active participation in our congregational life and result in more definite recognition to woman within the Temple and to representation upon its Boards of Government.

NEW BIBLE TRANSLATION

The willingness of the Conference to cooperate has never been made more manifest than in the negotiations preliminary to the New Bible Translation. In 1907, your Executive Board was instructed to enter into negotiations with the Oxford University Press in order to secure, if possible, an edition of the Revised Version of the Bible, with corrections and emendations, especially adapted for use in Jewish schools and congregations. These negotiations had been carried practically to a successful conclusion and would have provided us with a fairly satisfactory English Bible. Upon the request of officers of the Jewish Publication Society, the Conference abandoned its own program and agreed to the appointment of a joint Board of Editors—three as representatives of the Conference and three as representatives of the Jewish Publication Society, with an Editor-in-Chief, to be chosen by the joint board. The Jewish Publication Society appointed as its Editors Prof. Solomon Schechter, Dr. Cyrus Adler and Dr. Joseph Jacobs, and the Conference, through its Executive Board, appointed Rabbis Kaufman Kohler, David Philipson and Samuel Schulman. Prof. Max L. Margolis was elected Editor-in-Chief.

For five years this Board of Editors has labored most faithfully, with the inspiring purpose to translate into English not only the letter, but also the spirit and the character and the genius of the traditional and historic Bible of the Synagog. We announce, with true rejoicing, the completion of the New Bible Translation, and that this new monument to American Jewish scholarship will soon be published to the world. May the New Bible Translation hasten a reawakening of interest in and a knowledge of the Bible. May the youth, and the men and women of modern Israel, like our fathers of old, read and study and know

their Bible. May they be enkindled with the Bible spirit and be exalted by the Bible passion for righteousness.

The Conference should make proper expression of its gratitude to its own distinguished and scholarly representatives, and to the whole Board of Editors, and to the generous patrons who have made possible the publication of the New Bible.

At the time of the formal celebration, in recognition of the services rendered to Judaism and to scholarship by the completion of the New Bible Translation, your President, in the name of the Conference, telegraphed this message: "History will record with honor the unselfish labor and the scholarly service of our Bible Editors and Translators. May the Bible, through the new translation, become again the Book of the People for the People of the Book".

ONE BODY—REPRESENTATIVE OF ALL

The way should be found for a closer and more sincere cooperation between all our national organizations interested in kindred problems. The welfare of Jews in America and abroad is of deepest concern to the Rabbis of this Conference. It is our earnest desire that the rights and liberties of Jews throughout the world should be safeguarded. Rabbis throughout the country bear the burden of responsibility, and by virtue of their office are in the most natural position for leadership.

Harmonious and united action is particularly desirable and imperative in dealing with questions affecting the rights and liberties of Jews in America and abroad. With fullest appreciation for the remarkable services rendered to the Jews of America and of the world, and to the still larger cause of liberty and of justice, by the American Jewish Committee and the Board of Delegates on Civil and Religious Rights, by individuals and by national organizations, your President recommends that the Conference instruct your Executive Board to endeavor, through cooperation with existing national organizations, to have created *one body* properly representative of all, entitled to representation.

There is constant danger—and Jewish interests are needlessly imperiled—because of the confusion of voices and of the eager desire for priority in action. Israel's cause demands wise statesmanship and representative leadership.

When the Jew insists upon religious freedom and proclaims the right of conscience, he is fighting the age-old struggle against persecuting church and oppressive state. When the Jew demands civil rights full and clear, without limitation, discrimination or disability, he is waging the battle for human freedom, begun in the very dawn of organized human society—the battle not yet completely won, even, in lands of liberty.

JUSTICE TO JEW AND JUDAISM

Anti-Semitism still runs riot in European centers of culture and anti-Jewish feelings and prejudices make themselves manifest in lands of freedom, including our own America.

Are they wise who counsel that we meet the misinterpretations and the undervaluations of Judaism and the Jew, with calm, dignified silence, or are they wiser who would actively combat intellectual Anti-Semitism, its false presentation of Judaism, compared and contrasted with other world-religions, and its misinterpretations of the Jew, as a factor in modern life and in world-civilization? How easily, and also unthinkingly, the Jew and his contribution to scholarship and to all intellectual advancement are underestimated and ignored! Injustice is wrought both to Judaism as an historic religion and to the Jew in his historic relationship to the development of mankind.

It is important that we publish to the thinking world an affirmative presentation of the teachings, the spirit and the ideals of Judaism and the Jew.

Teach intelligent men and women the injustice of anti-Jewish prejudice. "The contemptible opinion held of Jews I would desire to shame by virtue, not by controversy", said Mendelssohn. The pure character, the genuine culture and the noble conduct of true Jews are the best teachers. Our

appeal must be to true Americanism, to the spirit of true democracy. Educated and cultured, liberty-loving and justice-desiring men and women must demonstrate their moral courage by protesting and acting against injustice. We as Rabbis must help to break down the barriers which create aloofness. We are the teachers through whom the world must learn to know and understand the modern Jew and historic Israel. Destroy the seed of Anti-Jewishness lest it find favorable soil and take firm root in America. It was Disraeli who said: "I do not want a wreath of flowers placed upon the head of the Jew, but I want you to know him as he is".

COMMISSION ON RELATION TO JEWS OF OTHER LANDS

At the St. Paul Convention, in 1911, it was my privilege, through the Conference sermon, to interpret the mission of the Jew and to proclaim that "mission to be in the world and to the world. Ours the duty to proclaim our Jewish thought to the world in which we live; not to convert the world, but to teach mankind the Jewish view of life and of history. The time will come when we shall regret that we have not been inspired by the missionary enthusiasm. It was my thought, twenty years ago, in the early enthusiasm of my ministry, and it is my sober judgment today, that we would have done well had we endeavored to give a true interpretation of the Jew and Judaism, of his life and of his history, to the great people of the Orient, the Japanese and the Chinese, destined to dominate millions of mankind. There hate of the Jew has not yet been implanted. They have never been civilized enough to have learned Jew-hatred."

We hesitate—we are naturally disinclined towards enterprises and endeavor, missionary in character, but I believe that it is a positive duty to ourselves and to our religion that there shall be a simple, true and just presentation of Judaism, not alone to America and to the nations of Europe, but to China and Japan and the races of the Orient, and to the people of the new and mighty republics of South America. Not one of us believes in sending missionaries to con-

vert any people or individuals to Judaism. Conversion never was necessary for salvation. Even the Rabbis of old taught, "the righteous of every faith have a share in the world to come". I believe that living teachers and living workers, and if not these, the printed word, should be sent, in order to give a true knowledge and a true understanding of Jew and Judaism, to the great nations destined to be masters over vast empires, just opening to modern civilization. It will insure respect and security and happiness for millions of our brothers when the portals to the world of the East and of the South are opened.

Modern Jews are indifferent to the fate of the scattered remnants of Israel in distant and foreign lands. Is it an honor to the Jews of the world that the ancient Synagog and the precious manuscripts of historic interest of the Chinese Jews at K'ai-Fung-Foo are not today Jewish possessions? Have we given encouraging cooperation or intelligent leadership to the Beni Israel of India, or to the Falashas of Abyssinia? Have we manifested more than a curious interest in the thousands of Jews dispersed around the world, the individuals and the small groups who by neglect are being lost to the Household of Israel?

Believing that we have a mission to the Jews of the world, I recommend the appointment of a Commission for the investigation and study of our Relation to the Jews of other lands.

SURVEY OF JEWISH RELIGIOUS CONDITIONS

It seems as though we were wandering far afield when religious conditions at home clamor so insistently for immediate attention. Religious indifference is so prevalent, and the neglect of the religious life is so self-evident. Are we better or worse than the generations of the past? Are we more or less religious? It is difficult to make true comparison and just contrast when our modern outlook upon life is so different.

Indifference to the church and religion is world-wide. It is not peculiar to Judaism, nor to any religion, nor to any

land. There is unrest everywhere in the religious world. Ours is the duty to study its manifestations, and to search for the causes, and if possible to discover the remedies. Ours the business to investigate thoroughly and scientifically the present religious conditions, to collate data, and if possible to give a sound interpretation of their significance. I recommend a careful and detailed Survey of Jewish religious conditions, in order that we be not led astray by unsound diagnosis and fallacious analysis and alluring remedies.

Whatever be the weaknesses, the shortcomings, or the positive evils of Judaism in America, America stands resplendent in contrast with Europe, with England and France and Germany. European leaders and teachers rejoice that here in America are revealed—interest, not indifference; activity, not stagnation; loyalty, not desertion; life, not death.

Even the loud protestants against and scoffers at "American Judaism" imitate and adopt our methods of organization, follow and accept the spirit and practices of those who in America have reformed Judaism and our Jewish life. Further, the Rabbis and the teachers responsible for the constructive upbuilding of our religious life are and have been members and leaders of this Conference. It is they who have breathed the creative breath of new life, the revivifying spirit into the dry bones of dead ceremonialism and formalism.

Striking is the phrase of Mary Antin: "The glory of the Jews is not that they received the Law, but that they kept the Law". Judaism is our glorious heritage. Is it glorious if it be not worth the keeping?

Judaism is life and not articles of faith; life and not an intellectual system; life and not a code of laws. This new emphasis has transformed the life-work of the Rabbi and the conception of the Temple. Religion can not be, as many people believe it to be, something remote from life. It has relation to the whole of life. It expresses itself in ways other than worship.

SOCIAL SERVICE IN THE SYNAGOG

'Tis a pity, that in the organization of our Jewish communities in America, charity has been so completely divorced from the congregation; 'tis to be regretted that our communal activities lead away from and not to the Synagog. The whole Jewish community-life should be infused with the Jewish spirit and be quickened by the inspiration of the religious ideal. What is the true function of the Temple towards social service—to direct and to administer, or to inspire and interpret? Should not social service be but another expression of religion? Wise were we, did we seek to develop new opportunities for service, truly religious.

The social spirit dominates the modern world. None are readier than our modern Jews to give response to the social appeal. Why do we not make clear the Jewish contribution to the social ideals of mankind, in order that we hold our rightful place as creative leaders and appear not as imitative followers? In the Jewish heart, intensely flame the social enthusiasm and the social passion. It is more than accidental, that so often Jews have been the leaders in the world's great social movements. Is it not resultant of the compelling power of our tragic history and of our age-long life-experience of struggle for right and justice? Are these not the indications, the "outcroppings", speaking geologically, of the underlying rocks of Hebrew social legislation and of Jewish idealism?

Commissions on Industrial Relations seek and endeavor to remove the underlying causes of dissatisfaction which so fearfully disturb the modern industrial world. Would that Jews, employers of labor and industrial workers, would prove themselves true Jews by being distinguished, for justice between man and man. Preeminence in social legislation and the glowing passion for social justice historically originate with the Hebrew and ancient Judaism.

JEWISH AND AMERICAN WORLD-IDEALS

We fail in our duty when we permit Judaism to be ignored or passed by unrecognized, in the great world move-

ments. Ancient Hebrew world-ideals should not now be claimed as Christian. How true the immortal phrase of Heine: "Freedom since the Exodus has spoken with Hebrew accent".

Mankind in the twentieth century is dreaming of the achievement of immortal ideals, first visioned by Hebrew Prophets. Micah and Isaiah proclaim to nations, modern as well as ancient—beat swords into plowshares and spears into pruning hooks. "Nation shall not lift up sword against nation; neither shall they learn war any more."

This Conference rejoices in the acceptance of "mediation" by the United States. May mediation hasten the dawn of peace, the cessation of bloodshed and the establishment of Constitutional Government in our sister Republic—Mexico. But if our country be involved in war because of insult to the flag, the destruction of American lives and property, inhuman injustices and outrageous oppressions, may our flag triumph speedily and with honor unsullied, continue ever the symbol of justice and freedom and peace. The United States is a right-seeking, justice-desiring, peace-loving nation. May the United States lead the nations of the world toward International Peace.

RELIGIOUS EDUCATION

Two thousand years ago, Jewish children at the tender age of six were introduced to the study of the Thorah. It would be a source for wonder and for shame, if two thousand years thereafter the religious education of the child were not of highest significance to the Jew. The Conference has strongly emphasized the value and need for religious education. Inadequate is the estimate of our Jewish religious schools, contributed to the Report of the United States Commissioner of Education, for the year 1913, in the special chapter dealing with Jewish Education in America. The well organized schools for religious instruction connected with our congregations, manifest though their failings be, have inspired the loyalty and awakened the enthusiasm of more than a generation of American Israel. The Rabbis of

the Conference have been leading the New Jewish Education, emphasizing its significance, guiding its development and everywhere demanding higher ideals and more definite achievements by our religious schools. They are leading the movement for the preparation of new text books, the creation of necessary material and the introduction of the newer methods approved by modern teachers.

A Christian survey of Bible classes for boys and for men in thirty-three of our typical American cities, reveals the lack of well-trained and spiritual men for teachers; and still more significant, it made clear that probably more than ninety percent of the males above twelve years were untouched by Bible study. What would a Survey of our Bible classes discover concerning the inadequacy of the personnel of our teachers and of our teaching methods? And how large a percentage of our boys and men would be revealed untouched by Bible study? If we welcome with enthusiasm the New Translation of the Bible, let it not be merely a monument to American Jewish scholarship! But let us train the teachers and study the methods by which we may not only put the Bible into the hands of the people, but restore it once again to its honored place, in the Jewish family and Jewish life and in school and synagog.

MUSIC FOR THE TEMPLE

I refrain from discussing the problems within the province of the various Conference committees. Still it were less than justice did I not offer public recognition to the faithful chairman and members of the Committee on Synagog Music who, at this Conference, will make the welcome announcement of the completion of the new Union Hymnal and of its publication, early in the Fall. Doubtless the Committee will ask to be discharged and to be relieved from all further responsibility. I recommend that this Committee be continued, and that it be instructed to prepare a list and to further the publication of beautiful arrangements of the psalms and of prophetical passages, of the best adaptations of our traditional music, of the noblest anthems and the

finest musical compositions, appropriate for our Temple worship. A nobler music for the Synagog should inspire a more glorious worship.

CONFERENCE REPRESENTATIVES

The Conference Executive Board elected four representatives to the Board of Editors of the Department of Synagog and School Extension. Upon the request of the President of the Union of American Hebrew Congregations your President, since the last Executive Board meeting, appointed two members to the Advisory Board of the Board of Governors of the Hebrew Union College, and five members to the Special Commission on Superannuated Ministers' Fund. I recommend that these Conference representatives be elected annually by the Conference, or by its Executive Board.

EXECUTIVE BOARD ACTION.

Upon the authorization of your Executive Board, our colleague, Rabbi Julian Morgenstern, has been designated as the Editor of the Yearbook with a compensation approved by the Executive Board. It is quite impossible for our members engaged in the active ministry, to devote themselves properly to this difficult work. Frequently there has been long delay in the publication of the Yearbook. This delay has been a hindrance to all the Conference work. It is my desire that our new Yearbook will prove a model in form and style and accuracy, and that, this year, it will be in the hands of every member early in the Fall and thus make possible a full year's work by every committee.

With the approval of the Executive Board your President was authorized to select an Official Reporter, in order that our colleagues, who served so faithfully on former Press Committees, might be free to participate in the regular work of the Conference, and in order, if possible, to furnish to the newspapers and to the Jewish weeklies an accurate and intelligent report of the Conference proceedings.

The Executive Board desired this year to inaugurate

the plan of a paid secretaryship. Your President is convinced that a paid secretary, should he prove competent, would surely and quickly double the efficiency of every committee and of the whole Conference work. The increasing ramifications of the Conference activities require permanence and continuity in all administrative matters. Regular changes of administration create confusion and delay in all the Conference business.

PUBLICATIONS

The reports of our Committees on Publication, on Synagog Music and on Tracts and of the Agent of the Conference, indicate that the Conference is engaged in the publication, the sale and the free distribution of books and literature involving large expenditures of money. There is needed constant attention, prudent administration and wise direction. No contracts should be awarded either for new publications or reprints without the written approval of the proper Executive officers. Increased sales and a more general circulation and introduction of our Conference Books might be effected by special effort on the part of the Conference and of our Agent. I recommend that the whole subject of Publications be referred with power, to the incoming Executive Board.

SUMMARY OF YEARBOOK.

I present for your consideration and possible approval the suggestion that in 1915, the Conference publish a smaller number of Yearbooks, and instead publish a far larger number of a brief Summary, containing the important substance of all reports and discussions of the Conference, and a copy of all resolutions adopted by the Conference. This suggestion is offered in the interest of economy and still more with the purpose that a clear and interesting statement of the actual annual work of the Conference may be furnished to and be read by many thousands of interested laymen.

A FIFTIETH ANNIVERSARY

During the year our honored colleague, Rabbi Max Schlesinger celebrated the Fiftieth Anniversary of his ministry with congregation Beth Emeth of Albany, New York. A half century of continuous association with one congregation is unique in American Israel. Your President telegraphed greetings, in the name of the Conference, upon the occasion of this Fiftieth Anniversary.

IN MEMORIAM

We remember with sorrow and with honor our departed friends and colleagues who this year were summoned to the "Academy on High":

Rabbi Solomon H. Bauer of Chicago.
Rabbi Henry Messing of St. Louis.
Rabbi Isaac L. Leucht of New Orleans.

"The memory of the righteous is for blessing."

Tonight, we recall the memory of our departed, honored charter members, and of our faithful builders and loyal workers through the years of doubt and difficulty. We remember with love the name and the kindly face and the strong, majestic figure of our revered teacher, leader and friend, Isaac Mayer Wise.

APPRECIATION

Unusual honor has fallen to my lot, in coming to the Presidency in this historic anniversary year. My appreciation of the honor has been overwhelmed by my sense of responsibility, in standing for the brief time, in the place of the great master in American Israel and of his distinguished successors.

To the members of the Executive Board who have aided with wise counsel, to the chairmen and committee members who have conscientiously cooperated, particularly to our Treasurer, Rabbi Franklin, and to our painstaking Corresponding Secretary, Rabbi Kornfeld, because of their especial attention to the regular business of the Conference,

I tender my sincere gratitude. As President, it was my desire to enlist the members of the Conference in actual work. Opportunity was offered to every member to express his preference for the committee service he desired; and as far as practicable, the committees were arranged in accordance with the preferences expressed by the members themselves. May I make public acknowledgment of my keen appreciation of the many personal expressions of good will and of willingness to serve, on the part of the members of the Conference.

To the noble achievements of the Conference, during the twenty-five years past, should be added its never-to-be-forgotten service in the upbuilding of the honor of our ministry and in the exaltation of the dignity of the whole American Rabbinate. Inspired by the desire for unity, under the impulses of fellowship and friendship, we have been through twenty-five years, the Central Conference of American Rabbis.

A PROGRAM FOR THE FUTURE

I am not thinking tonight of the record of our history, I am not looking back over the strife and struggle of the twenty-five years past. Profitless it is to continue refighting the old campaigns, with familiar war-cries, under ancient battle-flags. The old war is ended—the victory has been won—the principles of Reform have been clearly and definitely established and accepted in America. New campaigns summon us to new battlefields. Let us look forward—into the next twenty-five years and let us move forward—to *lead* the life of the coming generation.

Let us plan a Program for the Future and endeavor to see in the distance, the definite goals yet to be achieved.

May the Future bring a Public Worship, with a more reverent spirit and with stronger appeal to the Jewish heart and mind. May all important congregations, and especially those under the guidance of the members of the Conference, adopt the Union Prayer Book, so that it may bind into still firmer Union, by the bond of a common worship, the con-

gregations of American Israel. May we discover the method by which together, we may achieve what to the individual is so difficult, viz., the abolition of evils, at present associated with the conduct of funeral and marriage and confirmation services—evils which threaten to rob them of their true sanctity. Let our aim be to invest with new dignity and beauty, all our public worship and services.

New goals compel attention in every phase of our religious endeavor. The great church bodies of other denominations offer us stimulating example. They are waging campaigns for annual increases in congregational membership; and they are appealing on behalf of educational institutions, and of missionary endeavor, both foreign and home, for millions in money, far beyond our wildest dreams. They have heard the Challenge of the City and seek to meet it, with true answer.

Let our goal be, in cooperation with the Union of American Hebrew Congregations, and with any other organization able and willing to help, to develop and to strengthen existing congregations and schools—and to create them, if need be, where none now exist. Who, but the Rabbis should inspire the organized effort to reach the families unaffiliated, and the thousands upon thousands of Jewish children now out of and not in, our religious schools? Our goal in Jewish education will not have been reached until we shall have offered the opportunity of Jewish Religious Education, to every Jewish child, in every city and hamlet of America. Who but we should organize the constructive and creative religious work for the Jewish students in the great Universities, and let us not forget, in the smaller Colleges, which abound everywhere in our United States?

COMMISSION ON SURVEY

I recommend that we constitute a Commission to study the whole problem of the Unaffiliated, and that this same Commission make a careful investigation of the practical cessation of religious worship during the summer period, of the abandonment of services on Saturday, in the smaller com-

munities and in the cities, of the increasing tendency towards the nonobservance of our Holy Days and Festivals and of the participation of children in their usual school activities on the Sabbath and the Festive and Holy Days of our calendar. Have we solved the problem of worship for our children? Have we implanted in them a true appreciation of Sabbath rest and the Sabbath spirit, and of the joy of the Festivals?

I recommend that this same Commission study the extent and the effect of Intermarriage during recent years, and of its prevalence in the present years, in order that we may know more accurately the percentage of Intermarriage —whether the contracting parties are lost to, or held by the Synagog—and whether the children of such marriages continue in our Sabbath schools.

Should we not study the significance to the Temple of the problems of Marriage and Divorce, perplexing the modern world about us? Should we not know more accurately existing conditions—and the extent of divorce—and should we not endeavor to establish a wiser and more uniform practice and procedure concerning the remarriage of any person divorced?

Should we not study and know, in order that we may not be guided by hearsay and passing impressions, the influence of the new religions and cults upon the Household of Israel, and determine also what should be our practice, in cases of marriage and burial, with reference to those who yield, if only temporarily, to the allurement of new cults?

Have we ever made for ourselves a Survey of the Temples and Synagogs of the land, in order that we may know our resources in men and in money? The potential energy of the men and women of our united congregations is not half awakened nor half utilized. Let us study, in order that we may discover and utilize the combined strength of our congregations to develop their irresistible human power and wisely direct their spiritual energy and moral force.

COMMUNITY ORGANIZATION

The unity of our Jewish communities is a goal far distant, yet shall we not labor towards its achievement? Barriers of division should not separate the native-born and the older immigrants from the new. Even the most recent of immigrants should not live in enforced isolation, particularly in small communities. Why question as to nativity or previous nationality, in which province or on which side of the Danube a man was born? Americans and Germans and Russians, Roumanians, Galicians and all the rest, form one Jewish Community powerful, through a union of hearts and efficient, through a federation of forces. It we can not unite in service to God, we *can unite* in service to man. The world sometimes imagines Jews form one world-wide organization. The plain truth is all our Jewish communities are disorganized. There is no singleness of aim—and no unifying purpose. I look forward to a more thorough organization of our Jewish communities and to more comprehensive plans, in anticipation of religious needs and future growth. The Rabbis of congregations in centers of population, and the Rabbis and congregations in every state could and should cooperate wisely and successfully, in religious education and in all religious endeavor. Authority and ecclesiastical headship none desire and none would accept; but needed are vision and leadership in the interest of the religious life and development of the whole community. Mr. Claude Montefiore, our Honorary Member, expressed my thought—"There is an underlying unity deeper than differences; a common religious hope and a common religious experience unite them together in the bonds of a single brotherhood."

A FORWARD MOVEMENT

American Israel awaits an inspired Forward Movement under prophetic leadership. Have *we* the power to proclaim the message which will inspire the educated and the cultured and the privileged, and the great masses of the uneducated and the uncultured and the unprivileged—with the spirit of consecration to the life of duty and of service?

"Our hope and our future are with the children", comes the quick response. It is a childish plea. Judaism never was, and is not a religion for children; nor has it been nor is it a religion for women. It is, and it has ever been, a religion for man and woman and child, a religion to consecrate the realities and the ideals of life.

Judaism's principles, teachings, and ideals are true, but we need the voice and the power of the prophets to appeal to the hope and the idealism of the youth of America, and to kindle the enthusiasm and to command the spirit of consecration of our college men and women. If the remnants of Israel, scattered among strange peoples in far distant lands, do not stimulate our imagination, surely the thousands upon thousands of the unsynagoged and the untempled—the lost and the strayed of Israel—at our very door, in every city of America, should compel our sense of obligation. Have we the wisdom and the force to inspire and to organize this Forward Movement of the laymen of Israel? I would awaken, not the memories of the dead past, but the strong consciousness of the living present—our duty, teachers and leaders, to the living generation.

Surely not one among us doubts the convincing force of Judaism and of Jewish history. No religion out of its spiritual treasury can interpret with more of truth and power the moral problems of our age and generation. No religion, of time past or present, speaks more clearly on behalf of social justice and individual righteousness. Israel, with its historic message of the rulership of God and of the divinity enshrined in every human soul, is called to spiritual leadership.

Our lives as Rabbis are consecrated to the service of God and man. Forward then, to the coming years, under the inspiration of Israel's historic past, guided by the wisdom of Priest and Prophet, of Sage and Seer, of Rabbis ancient and modern. Lead the new generation—to march forward, with new enthusiasm and with hope enkindled, to solve the new problems under the new conditions of Jewish life in America.

B

THE PRINCIPLES AND ACHIEVEMENTS OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS.

TWENTY-FIFTH ANNIVERSARY ADDRESS.

RABBI DAVID PHILIPSON.

The great changes wrought in the existence of the Jews by the gradual emancipation from civil and political disabilities in the lands of Western Europe in what is known as the modern era, dating from the close of the eighteenth century, were accompanied by similar marked changes in the inner cultural and religious life. Political emancipation, industrial freedom and educational opportunities with the resultant enlarged outlook upon life were accompanied necessarily by a spirit of impatience with inherited religious viewpoints and practices. The right of the individual conscience asserted itself strongly and the clashes between authority as embodied in the accumulated traditions of the past and individualism as defining the freedom of the present, became sharp and constant. The authority of the religious code which the medieval ghetto Jew accepted unquestioningly was superseded in many quarters by a radical individualism which set all religious authority at naught. The body of authority was broken up. It was, however, not only the authority of the code or Shulchan Aruch, which was the bond of union among the Jews of medieval Europe. Besides this bond of a common religious authority, there was also the bond of common suffering in the same cause and the bond of a common hope, namely, the realization of the dream of the return to Palestine and the reestablishment of the Jewish state as the consummation of Israel's mission. This triple bond, a common

religious authority, the code, a common lot of present suffering and disability and a common hope for the future, account sufficiently for the union of the Jewish communities, however widely separated. The emancipation of the modern era shattered this triple bond. The movement for religious reform which resulted from political and educational emancipation, and whose aim was to adjust the religious views and practices to the new outlook of the Jew freed from the ghetto and all that it implied, undermined the authority of the Shulchan Aruch. The newly acquired freedom which arrested medieval persecution and aroused the hope for the gradual disappearance of the Jewish *misère* weakened the second former bond of union, namely, the suffering in a common cause, and the surrender of the ancient hope of the return to Palestine and the substitution therefor of the universal belief in the coming of a Messianic Age for all humanity loosened the third bond which had united all Jews formerly. Where then, European Jewry, however widely scattered, had been practically one and united during the centuries when, in Zangwill's expressive phrase, the countries of the earth had been stepfatherlands to them, now that these countries were becoming their fatherlands and the Jews were gaining the rights of men and citizens, there seemed to be no authority which was respected, no bond which joined them to one another. Notably was this true as far as Jewish life as such was concerned. Ritual and practice, ceremonies and forms, customs and beliefs, concerning which there had been no question, were challenged and disobserved. There was almost a condition of religious anarchy in the early decades of the nineteenth century. The religious leaders were sadly at variance with one another. They ran the gamut from the extremest orthodoxy of a Solomon Eger and a Solomon Abraham Tiktin, championing the authority of the Shulchan Aruch in its each and every command to the uncompromising radicalism of a Samuel Holdheim and a Mendel Hess, who had no appreciation whatsoever of the compelling power of the historic spirit. The people were sadly puzzled. Was there no way out of the disorganization that was so painfully apparent? The exigencies of the new life for a reinterpretation and reweighing of Jewish values in the light of the new conditions cried aloud

for some satisfaction. The reconciling of inherited tradition with present needs demanded consideration. This was, of course, the case only in those communities that had been touched by the modern spirit, notably, Germany, France and England, but particularly Germany. Here the anarchic disorganization filled with alarm observant men, both in the rabbinical office and in the congregations. It was felt by such that some steps must be taken to stem this disorganization and to bring harmony out of this chaos. For this reason Abraham Geiger, while Rabbi in Wiesbaden, issued a call in 1837 for a meeting of Rabbis that they might confer together on the present state of Judaism in Germany, discuss questions of the hour and come to conclusions which might be accepted by the people as the deliberate judgment of the religious leaders. This was the first attempt at a rabbinical conference in modern days. Little of note, beyond the mapping out of work to be done, was accomplished. But Geiger showed the way and the Wiesbaden Conference, though small and fruitless of practical results, was the lantern bearer that pointed the path to all the future attempts at bringing union and organization into the confused and distracted religious affairs of Jewry in the modern world.

When seven years later, in the beginning of the year 1844, Ludwig Philippson, who beyond all the celebrated Rabbis of that day had the gift of organization, issued a call in the columns of his newspaper, Die Allgemeine Zeitung des Judenthums, for a rabbinical conference, the hearty response to the call showed that Geiger's first attempt had borne fruit. The Rabbis who met at Brunswick in response to Philippson's call were clearly conscious of the situation they had to meet. When they declared that

> "The rabbinical conferences shall have as their purpose that the members shall take counsel together in order to determine by what means the preservation and development of Judaism and the enlivening of the religious consciousness can be accomplished",

they stated the purpose of such gatherings finely. The rabbinical conferences were to arrogate to themselves no authority over the

religious conscience of the individual; they claimed no synodical or ecclesiastical authority to loose or to bind; they were to be deliberative bodies where many men of many minds were to discuss the many disputed points of religious belief and practice from all possible angles and to attempt to arrive at some conclusion, if not unanimous, at least reflecting the view of the majority; it was felt that such conclusions, although not authoritative in the sense that the conference had any power to compel the acceptance thereof by individuals and congregations, would yet be considered authoritative because they were the decisions arrived at by men of learning, of light and of leading; it was hoped that the conferences would secure the confidence of the congregations and would gradually assume the position of religious guide because of the character of the membership; although they would have no means of enforcing their decisions and pronouncements, yet these decisions and pronouncements would in time gain authority from the very nature of the case; or as one of the leading Rabbis put it:

> "The purpose of our gathering is to work for the preservation and development of our holy religion; all our deliberations are concerned herewith, and we pass resolutions as to how this is to be accomplished. Have we any synodical justification? No; we as little as the Rabbis of former times. What gave them their power was the confidence of the congregations, and this confidence was reposed in them because they were scholars and adepts in the law. The same holds with us."

On such a basis alone can the authority of a conference of Rabbis rest, whether now it was the conference at Brunswick in 1844, or this latest rabbinical convention in Detroit, meeting just seventy years thereafter. The special work, deliberations and resolutions of the famous German Conferences at Brunswick, Frankfort and Breslau of that fifth decade of the nineteenth century, I can not stop to discuss or even mention. I refer to them by way of historical introduction to my theme, and also because there is a direct bond of connection between our Conference, whose silver anniversary we are now celebrating, and

these early conferences on German soil. The very first resolution adopted by this Conference on the day of its organization in this city twenty-five years ago declared:

> "That the proceedings of all the modern rabbinical conferences from that held in Braunschweig in 1844 and including all like assemblages held since, shall be taken as a basis for the work of this Conference in an endeavor to maintain in unbroken succession the formulated opinion of Jewish thought and life in each era."

There is then the direct bond of connection between our meeting here and now and that first assembly of Reform Rabbis. This Conference is the institution par excellence that represents the historic spirit of modern Judaism. The Brunswick Conference was an experiment, its descendant and successor, the Central Conference of American Rabbis, is an accomplished fact, and is the representative institution of the religious life and aspiration of liberal Judaism in this country. What the German Rabbis of that era of storm and stress visioned but failed to bring to pass, namely, a stable rabbinical conference that was to meet from year to year, their American descendants in the spirit have achieved with God's help and through the initiative of the masterful founder and the never-to-be-forgotten father of this Conference, the mighty builder of flourishing Jewish institutions, America's foremost Jewish organizing genius, Isaac M. Wise.

Our great teacher once told the present speaker, with whom he was associated as colleague in the same city for over ten years, that he had attended as a visitor the second of the three famous German Rabbinical Conferences of the fifth decade of the nineteenth century, viz., that of Frankfort on the Main; he was not a member of the Conference, nor did he participate in the discussions; he, a young Bohemian Rabbi, was there simply as an onlooker and an interested listener. Who can tell but that the ideas engendered in Isaac M. Wise's fruitful mind by the sight of a number of German Rabbis in council were directly responsible for his untiring and unabated efforts in the same direction almost from the time that he arrived in this country? Setting

foot on these shores in July, 1846, he associated himself in October of that year with Dr. Max Lilienthal and two others in the formation of a *Beth Din,* the first recorded association of a number of Rabbis for united work in the cause of Judaism in this country. It was at the first meeting of this *Beth Din* in New York City that the idea of a *Minhag America,* a prayer book for the use of American Jewish congregations, was first broached; in fact, Rabbi Wise was appointed a committee of one to revise the ritual and present a plan for a *Minhag America.* Although this *Beth Din* accomplished little, if anything, of lasting practical importance, still it stands in the history of American Judaism as the earliest attempt at a rabbinical association. And as such it is significant and has its place in a survey of such associations of American Rabbis.

The young Rabbi of Albany, however, soon unfolded a larger plan of union and organization. Noting the disharmony among the congregations, of which there were not many in this country at that time, he conceived the idea of bringing these congregations into harmonious cooperation, and in 1848 issued his famous call to the congregations to choose delegates and send them to a convention to be held in Philadelphia. In his stirring appeal, which he addressed "To the Ministers and other Israelites", the youthful leader had written:

> "Let us take counsel what should be done and what must be done. . . . Let us earnestly deliberate on a plan to unite all Jews to defend and maintain their sacred religion for the promotion of the glory of God and the bliss of Israel! I call upon all my honored friends, both ministers and laymen, and all who have an interest in the promulgation of God's law: come, let us be assembled in order to become united!"

This clarion call aroused enthusiastic response in a number of quarters; the hope for the convening of the delegates was not realized. Still though disappointed, the man who from this time forth was to stand out even among his peers as the greatest organizer of them all, was not disheartened. The *Beth Din,* the first rabbinical association, proved barren of results; the first

call for a congregational union did not meet with a successful outcome. But what of that? In the lexicon of this young leader there was no such word as fail, and during the remaining fifty years of his remarkable life and blessed activity he saw the first failure turned into brilliant success, and the dreams of his youth become firm realities before he closed his eyes in the sleep that knows no earthly awakening.

Although I have mentioned the first attempt at the formation of a congregational union because of its historical interest as the real beginning of Wise's activity in the cause of Jewish organization, I shall confine myself now to the story of rabbinical organization and association, the theme with which we are especially concerned here. This was advocated in season and out of season by Wise in spoken address and written word, and when shortly after his arrival in Cincinnati he established his newspaper, "The Israelite", in July, 1854, he soon began to agitate in its columns the idea of a rabbinical conference. So well did he succeed that within the short space of a little more than a year such a conference, the first on America's soil, convened in the city of Cleveland, in the month of October, eighteen hundred and fifty-five. The resolutions adopted by that conference, instead of uniting all the Rabbis of the country, as was the fond hope of the men there assembled, became a veritable apple of discord and divided the American Rabbinate into warring camps. A mere reference to these unfortunate years of bitter recrimination and animosity must suffice. Far be it from me on this happy anniversary occasion to dwell even briefly upon the differences and dissonances, either past or present; ours be it to strengthen the spirit of union and harmony!

Fourteen years after the Cleveland Conference, with its regrettable result of dividing the reform Rabbis into an Eastern faction, composed of the leaders on the Atlantic seaboard, and a Western, of which Cincinnati represented the front and leading, the two factions met together in Philadelphia at the Conference that took place in that city in 1869. Here the differences seemed to be healed. Wise and Lilienthal, the great Western leaders, and Einhorn, Samuel Hirsch and Samuel Adler, the foremost Eastern Rabbis and a number of their colleagues

from various parts of the country, gathered to discuss matters of vital religious concern. A declaration of principles was adopted and committees appointed to work out important plans. However, the union among the Rabbis which the Philadelphia Conference effected, was unfortunately not lasting. Within the next two years three rabbinical conferences were held, one at Cleveland, in July, 1870, a second at New York, in October of the same year, and a third at Cincinnati, in June, 1871. None of these Conferences was attended by the noted Eastern leaders who were prominent in the deliberations of the Philadelphia Conference. An unfortunate incident at the Cincinnati Conference again stirred the rabbinical waters into stormy violence, and the hopes for a country-wide organization were again shattered. Let the veil be drawn over the bitter differences and expressions of those years also. Let the dead past bury its dead.

Thirteen years were to elapse ere another rabbinical conference was to meet in this country, although in the interim two great institutions were founded as the results of Wise's unremitting campaign for union and organization: the Union of American Hebrew Congregations, the first impetus to which was given at the rabbinical conference, held in Cincinnati, in 1871, had been organized in March, 1873, and the Hebrew Union College opened its doors in October, 1875. These two institutions gradually removed the differences between the Eastern and Western parties, so that when in 1885 a call for a meeting of Rabbis at Pittsburgh was issued by the present revered Honorary President of our Conference Jewish ministers from cities extending from New York to St. Louis assembled there and deliberated in harmonious cooperation during three November days in that year. This Conference is known in history chiefly because of the platform of principles there adopted. The Rabbis that met at Pittsburgh were of the Liberal wing, and the principles adopted reflected their point of view. This Conference had scarcely adjourned when the Conservative and Orthodox Rabbis assailed vehemently the declarations there made. This was to be expected. A result of the opposition aroused by the Pittsburgh Conference was the founding of the Jewish Theological Seminary of New York. The great difference, however, between the

opposition engendered by the Pittsburgh Conference and that aroused by former conferences was that Reformers were arrayed against Reformers in earlier instances, while the Pittsburgh platform accentuated the differences between the Reformers on the one hand and the Orthodox on the other. Happily, here the Reformers were not divided. When the Pittsburgh Conference adjourned, it was with the understanding that the next meeting was to take place in Cincinnati the following June. This meeting, however, was never held.

Another interval of four years elapsed before Rabbis from all parts of the country met in council, although two sectional conferences had been organized, one of Eastern Rabbis and one of Southern Rabbis. The passing years had brought mellower influences to bear. The Hebrew Union College was securing an ever more assured position. Isaac M. Wise held the undisputed place of rabbinical leadership in the country. Conditions were now shaping themselves so as to make possible the realization of his third great plan of union; the congregations were united; the rabbinical college was successfully established; there only remained the rabbinical union to be consummated. In the spring of 1889 the great leader, who was approaching his seventieth birthday, said to the present writer, who had come to Cincinnati the preceding November, that he believed the time was now ripe for the establishment of a rabbinical conference. Plans were afoot for the fitting celebration of his seventieth birthday. He felt that if that event could be marked by the realization of his dream of a lifetime, it would be joyous indeed. He could now count upon his own boys, as he called the graduates of the College, to rally around him, as well as the many Rabbis who had stood loyally with him in past years. Even the opponents of former years had become gradually reconciled and the time seemed indeed propitious for a comprehensive organization of the Reform Rabbis of the country. He had, as just said, taken me, at that time a young man of twenty-six, into his confidence. We worked out together in Cincinnati the plan and came to Detroit prepared to call together the Rabbis who would be present at the convention of the Union of American

Hebrew Congregations, which met in this city at this season twenty-five years ago.

On the ninth day of that month of July, in the year 1889, your fellow member whom you have honored by asking him to deliver this anniversary address, called together the meeting at which this Conference was organized by the following pronouncement:

> "We, the Rabbis, here assembled, do organize ourselves into a 'Central Conference of American Rabbis,' and appoint a committee of five to report a plan of organization."

This committee reported the following day, July 10. The plan of organization drawn up by them was adopted and permanent officers were elected. Isaac M. Wise, the founder of the Conference, was elected President, and held the office for the succeeding eleven years, until his great and blessed life closed its earthly chapter. The paragraph of that plan of organization quoted above, which declared that

> "The proceedings of all modern rabbinical conferences from that held in Braunschweig in 1844, and including all like assemblages held since, shall be taken as a basis for the work of this Conference",

shows clearly that the charter members intended this Conference to be the official expression of the modern Jewish spirit as the successor of all similar Jewish effort in the past. Our modern or Reform Judaism, as it is usually called, is only the latest expression of the Jewish spirit and the latest link in the chain of Jewish development. For this the Conference, as the organization uniting into one association well nigh all Rabbis of the Liberal tendency stands. The Conference founds upon the spiritual endeavor of all the centuries of Jewish aspiration; it maintains the line of Jewish tradition, though it interprets Jewish traditions in the light of God's continuous revelation of himself in the developing thought of the ages. The first paragraph of *Pirke Aboth* contains this pregnant thought of a continuing development in Judaism; were a similar paragraph to be written

today as an introduction to the sayings of the Jewish thinkers and sages of all the ages, including our own, it would be so amplified as to include all Jewish effort throughout the world and would close for the present with the story of that development of Judaism in America whereof this Conference is a significant symbol and an outstanding institution.

From the very beginning the Conference has been conscious of its purpose and significance as the organized expression of Jewish religious leadership in this country. It has not arrogated to itself any authority, ecclesiastical or synodical, but its members have discussed the many and varied questions of Jewish belief, thought and practice and have embodied in resolution and pronouncement after earnest deliberation the views of the majority on the points under discussion. This majority view, however, has never coerced the minority, nor even the individual, but it has stood and stands in each instance as the deliberate conclusion of the leaders of our faith in council and has been thus accepted as the expression of the modern Jewish viewpoint. During its existence of a quarter of a century, the Conference has gradually taken its place as the representative religious organization of Progressive American Jewry; its annual conventions furnish the forum for the consideration of any and all important religious questions; its authority lies not in the application of police measures; it has no power to enforce its views by methods of excommunication or otherwise, nor would it if it could, but its power and authority are derived altogether from the representative character of its membership, from its symbolization of the union of our religious leadership and from the confidence which it has inspired throughout the land by its methods and its achievements.

In the founder's first message to the Conference, which may be looked upon as the ripe fruit of his thought as to the purpose of such an organization, its possibilities and its ideals he expressed himself on this vital question of the authority of the Conference in these words:

> "It is by the solid union of its expounders only that Judaism can command the respect due to it among its

votaries and its opponents. The imposing number and unanimity of an intellectual and moral organization impress the community with veneration and command a more profound respect even than the noblest deeds and most exalted thoughts of the few, antagonistic to each other. If Judaism is to be properly respected, its bearers and expounders must first be, and this can be gained only by solid union."[1]

And further along in this same message he expanded this thought by saying:

"The united Rabbis have undoubtedly the right—also according to Talmudical teachings—to declare and decide, anyhow for our country, with its peculiar circumstances, unforeseen anywhere, which of our religious forms, institutions, observances, usages, customs, ordinances and prescriptions are still living factors in our religious, ethical and intellectual life, and which are so no longer and ought to be replaced by more adequate means to give expression to the spirit of Judaism and to reveal its character of universal religion. It is undoubtedly the duty and right of the united Rabbis to protect Judaism against stagnation and each individual Rabbi against the attacks frequently made upon every one who proposes any reform measure. Let the attack hereafter be made in the Conference and let the honor of the individual be preserved intact. All reforms ought to go into practice on the authority of the Conference, not only to protect the individual Rabbi, but to protect Judaism against presumptuous innovations and the precipitation of rash and inconsiderate men. The Conference is the lawful authority in all matters of form."[2]

And the closing paragraph of this initial presidential address sums up the situation thus clearly and comprehensively:

"Whatever the individual could not or should not

[1] Yearbook I, 13.
[2] Ibid., page 19.

do, and yet ought to be done in support of Israel's mission or in advancement of American Judaism, the Conference could and should do. The collective learning and piety is a power for good by sincere cooperation. If many support one, man is a power. If one sustains many, he becomes the wisdom and energy of many. If the spirit of Judaism is to be developed to universal religion and provided with the forms and means to be accessible to the common intelligence—and this is our mission and our duty—we must have the united rabbinate, the annual Conference, the earnest and steady work of all our intellectual forces united in one power. With this Conference we enter upon the new phase of American Judaism as the free messenger of God to a free people, a kingdom of priests to anoint a holy nation. Let the work be equal to the ideal and the success as rich as the Lord's promise to all his anointed messengers: 'The Lord said unto me, thou art my son, I have this day begotten thee' ".[8]

In his last message but one to the Conference, Dr. Wise again addressed himself to this subject, and I quote his words because they were written after the Conference had existed nine years, a period longer than any similar institution in the history of modern Judaism, and thus are significant not merely as a forecast, which the opening message was, but as a historical retrospect of the path the Conference had trodden and a final word from his lips as to the character of our organization, for he never expressed himself on the subject again at our gatherings, it being granted him to attend only one other after the meeting at which these words were spoken. In this message, read before the Atlantic City Convention in 1898, he said:

"This body started into existence with a bold, uncompromising and frankly outspoken principle and without wavering at any time, without holding out any bait or offering any compromise to the undecided out-

[8] Ibid., page 21.

sider, steadfastly adhered to it. 'Ours is the purely historical principle of Judaism, with its progressive and reforming spirit', was the announcement first and last, 'we are the successor of all rabbinical conferences and synods of the nineteenth century, or perhaps of the post-Mendelssohnian age, the latest link of that chain; we only continue the work in harmony with the spirit of this age and this country, as the preservation and promulgation of our sacred inheritance demand it to the best of our knowledge and judgment. We want no associates that have not arrived at this standpoint; whoever is not for us, can not be with us.' Such was the original proclamation, and to it did you cling faithfully and immutably. 'No ogling with the orthodoxy of any denomination, also no outcry of heresy against men and scholars of other convictions', was the starting idea, and remained the efficient cause of all your decisions to this day, as is abundantly evident from all publications of this Conference. This appreciation of the spirit of history and of this age and this country, this frank and free announcement of it, and this consistency in the exceptional adherence to it, commanded the respect of the community, inspired confidence, and established the body's authority, and what is perhaps more important, it preserved this body intact, steadily augmented its numbers and produced for it the attachment and loyalty which is the pride of our Conference. Another cause of the longevity of this Conference is that it never assumed any but an advisory authority. No inquisitory, no hierarchical, no commandatory authority was ever claimed or exercised by this body. It never commanded, hence it was never disobeyed; it advised its members and their congregations and many did listen to it."[4]

I have quoted the founder's views on the subject in hand at some length because I feel this to be not only a duty of

[4] Yearbook VIII, 11 and 12.

piety, but also because I believe that the wise words of him who was a septuagenarian when the Conference was founded and within a year of being an octogenarian when the sentences last adduced were spoken would express still today with very slight alteration the viewpoint of most of the members of the Conference. Many other significant and precious words have been uttered by Presidents and members on this and other subjects that have been discussed at the sessions of the Conference, but in the nature of the case from now on I can give only the expressions of the Conference as a body, and not of any individual members, worthy as these are, in many instances of being repeated. Dr. Wise's relation to the Conference is unique; no other individual has, or in any likelihood ever shall, acquire the position he held in our body. Let me then in support of the view of the founder indicate the views of the Conference as a body on this important introductory matter of authority.

A resolution adopted at one of the early sessions of the organization may be taken as the official statement of its standpoint as to its authority. In 1892, the Committee on President's Message reported the following resolution, which was adopted:

> "The Committee recommends the endorsement of the standpoint set forth in the message that the Conference, though not an authoritative religious body, still claims for itself the right to formulate such principles as represent the convictions of progressive congregations and to suggest such constructive measures as will be helpful to those who share their views."[5]

At three other conventions the Committee on President's Message variously constituted, quoted sentences from these messages as expressive of the spirit of the Conference and so recommended in the report which was endorsed by the body. The first of these statements of the standpoint and purpose of the Conference is thus given:

> "In accord with the spirit of the message, we desire to endorse the President's conception of the function of

[5] Yearbook III, 14.

our Conference in American Judaism, to wit: 'That it ever remain and continue to be a positive agency for the strengthening of the Jewish spirit, a constructive power that shall successfully grapple with the many perplexing problems that are constantly confronting us, a true, representative, religious organization of American Jewry; that it build firmly on the past foundations and be ever mindful of the demand of the present; that it work hand in hand with the many splendid associations in our variegated Jewish activity, with thought ever directed to the realization of the prophetic program of a *b'rith 'am 'or goyim* to the end that Judaism may in all truth become the light of the world through the devoted service of the covenant people, Israel, God's servant.'"[6]

The second statement reads:

"The twentieth annual convention of the Central Conference of American Rabbis will be ever memorable in the annals of this organization. The celebration of the Einhorn centenary indicates the essential unity which has been brought about among the various elements of Reform Judaism in America. Old misunderstandings have been cleared away and a spirit of cooperation has been engendered, which is rich in promise for the future. The founder of our Conference, that great protagonist of American Judaism, is singularly justified of his hopes. The splendid emphasis laid upon the ideal of Reform Judaism in the President's message that 'the Conference continues the line of Jewish tradition, but it evaluates traditions according to their power to express the message of religion to living men' indicates clearly the religious attitude of our Conference. The Central Conference of American Rabbis endorses this platform of progress

[6] Yearbook XVIII, 92.

and pledges itself through its members to carry out the ideals of Reform Judaism."[7]

And the third resolution avers:

"We agree that reform was inevitable. And we, too, have 'an abiding conviction that the Reform movement, the product of inevitable historic forces, is a legitimate growth on the parent stem, and is bound to extend to even larger numbers as modern civilization, at its best, expands its realms'. It is a matter of particular gratification to note the spread of the liberal spirit in Europe, and we again send our greetings to the workers in London, Berlin, Paris, Melbourne, Budapest, and St. Petersburg, and wish them abundant success in the effective and healthy adaptation of the principles and ideals of Reform Judaism to their respective needs."[8]

Although unswerving in its allegiance to the principle of progress and development in Judaism, the Conference has not been narrow in its sympathies nor unmindful of its connection with the whole house of Israel. It has manifested its catholicity on many and all occasions. It has celebrated by the reading of scholarly papers the centenaries, as was to be expected, not only of such protagonists of Reform as Samuel Holdheim, David Einhorn, Samuel Adler, Abraham Geiger, Leopold Stein, and Ludwig Philippson, but also of so uncompromising a champion of Orthodoxy as Samson Raphael Hirsch; at its session in the city of New York, in 1909, it sent representatives to the funeral of Joseph Mayer Asher, that fine type of the Orthodox Rabbi, greatly admired not only by his own sympathizers, but also by us who differed with him altogether in principle and practice; aye, not only this, but a brief service was held during the session of the Conference in his memory.

Further, nothing that is of interest to Jewry at large but finds an echo in the deliberations of our body. The Conference by its willingness to cooperate with other organizations has vin-

[7] Yearbook XIX, 154-5.
[8] Yearbook XX, 139.

dicated time and again its claim to be the central representative organization of the Jewish ministry in the United States. At a very recent meeting it was resolved that

> "We express our readiness to cooperate with all parties in Judaism in every effort making for the moral, cultural and industrial efficiency of the Jews all over the world",[9]

and the recommendation was adopted to appoint a committee on cooperation with other Jewish religious organizations for the advancement of Judaism in accordance with the President's suggestion that

> "We should take the initiative and lend cooperation toward the upbuilding of any form of Judaism that makes for religious deepening and for ethical insight and influence."[10]

After this general purview of the character and standpoint of the Conference, it becomes necessary to point out the most important resolutions and achievements of the organization during the quarter century of its blessed activity. This record naturally falls under two heads, the theoretical and the practical; the theoretical indicates the attitude of the Conference in matters of religious belief and opinion, as well as pronouncements on larger issues affecting Jewish and general matters; the practical shows forth the achievements of the Conference in the matter of publications, organization and the like.

The Conference has addressed itself to the consideration of the moot points of Jewish belief and practice, and has met the issues in a manner befitting their importance and its dignity. It will be understood that it is possible to pass in review only the most important of the declarations of the Conference. The only feasible manner of conducting this inquiry is to proceed in the chronological order in which the various actions were taken, even though this involves the sacrifice of logical sequence as far as subject matter is concerned.

[9] Yearbook XXII, 230.

[10] Ibid., p. 228.

At the convention of the year 1892 the question of the requirements for the admission of male proselytes into Judaism was debated at great length. The resolution as finally adopted at this convention reads as follows:

"Resolved, That the Central Conference of American Rabbis, assembled this day in this city of New York, considers it lawful and proper for any officiating Rabbi, assisted by no less than two associates, and in the name and with the consent of his congregation, to accept into the sacred covenant of Israel and declare fully affiliated to the congregation לכל דבר שבקדושה any honorable and intelligent person, who desires such affiliation, without any initiatory rite, ceremony or observance whatever; provided, such person be sufficiently acquainted with the faith, doctrine and religious usages of Israel; that nothing derogatory to such person's moral and mental character is suspected; that it is his or her free will and choice to embrace the cause of Judaism, and that he or she declare verbally and in a document signed and sealed before such officiating Rabbi and his associates his or her intention and firm resolve:

1. To worship the One, Sole and Eternal God, and none besides Him.

2. To be conscientiously governed in his or her doings and omissions in life by God's laws, ordained for the child and image of the Maker and Father of all, the sanctified son or daughter of the divine covenant.

3. To adhere in life and death, actively and faithfully to the sacred cause and mission of Israel, as marked out in Holy Writ.

Be it furthermore

Resolved, That a committee of three be appointed to report to this Conference formulas of the two documents, viz., one to be signed by the proselyte and witnesses, to remain in the hands of the officiating Rabbi,

and another to be signed by the officiating Rabbi and his associates, to be delivered to the proselyte.

All of which is respectfully submitted to this honorable body by your Committee.

Isaac M. Wise, Chairman."[11]

The Conference here made the important declaration that the rite of circumcision may be dispensed with in the reception of the male proselyte into Judaism.

At this same convention what was called the burning question of cremation was discussed. Does Judaism countenance the rite of cremation, and shall the Rabbi as the representative of Judaism officiate at funerals in such instances? In answer to such and similar questions it was

"Resolved, That in case we should be invited to officiate as ministers of religion at the cremation of a departed coreligionist, we ought not to refuse on the plea that cremation is anti-Jewish or irreligious."[12]

One of the great achievements of Reform Judaism is the religious emancipation of woman. Woman as wife and mother has always held a very high place in Jewish esteem, but owing to the oriental surroundings in which Judaism was born, she had no part in public religious functions. Reform Judaism changed all this, and from the time that Abraham Geiger sounded the note in 1837 in his famous essay, "Die Stellung des weiblichen Geschlechtes in dem Judenthume unserer Zeit", the question of the position of woman in Judaism was to the fore. Gradually she secured equal religious consideration with men. The introduction of the family pew, the departure from the custom of not beginning service until ten adult males were present and similar reforms indicate the changes that the new valuation of woman's place has brought. These changes have now reached the point that in a number of congregations woman is admitted to full membership on equal terms with man. As far as I know, the first public demand for this recognition of

[11] Yearbook III, 36.
[12] Ibid., 41.

woman in Jewish congregations was voiced in a resolution adopted at the convention of that same year, 1892, when the following preamble and resolution were adopted:

> "Whereas, We have progressed beyond the idea of the secondary position of woman in Jewish congregations, we recognize the importance of their hearty co-operation and active participation in congregational life. Therefore, be it
>
> Resolved, That the Executive Board have prepared for the next annual convention a paper tracing the development of the recognition of woman in Jewish congregations, and expounding a conclusion that woman be eligible to full membership with all privileges of voting and holding office in our congregations."[18]

In the year 1896, the pamphlet of Theodore Herzl entitled "The Jewish State" was issued. This pamphlet was the inspiration of the movement known as Zionism, which has called forth enthusiastic adherence on the one hand and decided opposition on the other. In the very early days of this movement the Conference took a decided stand in reference to it.

Dr. Isaac M. Wise in his presidential message read at the meeting held at Montreal in the year following the appearance of Herzl's pamphlet and the birth of the Zionist movement took strong issue with this political interpretation of Israel's future and urged that the Conference give voice to a pronouncement upon the subject in accordance with the principles that it represented. Accordingly the following utterance on the subject was adopted:

> "Resolved, That we totally disapprove of any attempt for the establishment of a Jewish state. Such attempts show a misunderstanding of Israel's mission, which from the narrow political and national field has been expanded to the promotion among the whole human race of the broad and universalistic religion first proclaimed by the Jewish prophets. Such attempts do

[18] Ibid., 40.

not benefit, but infinitely harm our Jewish brethren where they are still persecuted, by confirming the assertion of their enemies that the Jews are foreigners in the countries in which they are at home, and of which they are everywhere the most loyal and patriotic citizens.

We reaffirm that the object of Judaism is not political nor national, but spiritual, and addresses itself to the continuous growth of peace, justice and love in the human race, to a messianic time when all men will recognize that they form 'one great brotherhood' for the establishment of God's kingdom on earth."[14]

Nine years later an affirmation similar in spirit was made when the members present at the Indianapolis Convention declared:

"We herewith reaffirm that religion is the tie which unites the Jews, the Synagog is the basic institution of Judaism and the congregation its unit of representation."[15]

And in terms equally strong the standpoint of the Conference in this matter was reaffirmed two years ago, when at Baltimore the statement in the report of the Committee on Church and State was endorsed to the following effect:

"Inasmuch as we are unqualifiedly committed to the total separation of Church and State, we discountenance any movement in Jewish communities on other than the religious basis which would violate this principle and tend to create the impression that the Jews are an *imperium in imperio*".[16]

A favorite theme some years ago in a number of Jewish pulpits was the personality and the teaching of the founder of Christianity; it became quite the fashion in some quarters to

[14] Yearbook VII, XLI.
[15] Yearbook XVI, 183.
[16] Yearbook XXII, 108.

lecture on this subject; one critic of this tendency denounced what he termed this coquetting with Christianity; in truth, in some instances it appeared that the Rabbi in this matter was more royalist than the king. A communication was addressed to the Conference by a gentleman much interested in this subject; he requested the opinion of the Conference as to whether Jesus of Nazareth shall be taught in the Jewish religious school. This communication was referred to a committee at the Philadelphia Convention in 1901 for consideration and report; the Committee's report, which was adopted as the expression of the opinion of the Conference, reads thus:

> "The position of Judaism in respect to the founder of Christianity is altogether negative, namely, as denying his divinity. Though the pivot on which Christianity revolves, Jesus of Nazareth has no place in Jewish theology. The conception of his historical position and of his significance in the development of religion is a matter of individual view and conviction, as is also the pointing out and appreciation of the Jewish nature of many of the beautiful moral teachings attributed to Jesus, but these can not form part of nor be incorporated in any official statement or declaration of Jewish belief."[17]

At the New Orleans Convention following this meeting held at Philadelphia, a commission was appointed to study the Sabbath question, notably as to the matter of Sabbath observance and to report its findings. This commission, headed by our lamented colleague of blessed memory, Rabbi Jacob Voorsanger, reported the following year at the second convention, held in the city of Detroit. The crux of the lengthy and at times heated discussion was the matter of Sunday services. In the resolution which was finally adopted this question was not included except by inference. The resolution reads:

> "The Conference declares itself in favor of maintaining the historical Sabbath as a fundamental institution

[17] Yearbook XI, 86.

of Judaism and of exerting every effort to enforce its observance."[18]

However, at the following convention, held in Louisville in 1904, the President referred to the subject at length in his message, calling attention to economic and business conditions, which make the observance of the historical Sabbath practically impossible for thousands and urging the need of a service on the civil day of rest for the benefit of such as can not attend on the historical Sabbath. In response to this presentation of the matter the Conference placed the seal of its approval upon the resolution adopted by the Pittsburgh Rabbinical Conference by concurring in the recommendation of the Committee on President's Message, which reported on the subject in this wise:

> "We recommend the principle expressed in the resolution adopted in the Pittsburgh Conference November, 1885, presenting it in the following form:
>
> Whereas, We recognize the importance of maintaining the historical Sabbath as a bond with our great past and a symbol of the unity of Israel the world over; and,
>
> Whereas, On the other hand, it can not be denied that there is a very large number of Jews who, owing to economic and industrial conditions, are not able to attend services on our sacred day of rest; be it
>
> Resolved, That in the judgment of this Conference there is nothing in the spirit of Judaism to prevent the holding of divine service on Sunday or any other weekday wherever the necessity of such services is felt."[19]

Another question of far-reaching consequence is that of mixed marriages. What attitude shall the Rabbi take when requested to officiate at such marriages? As is the custom in the consideration of all questions of grave import by the Conference, the subject is presented from the historical and theological

[18] Yearbook XIII, 77.
[19] Yearbook XIV, 119.

standpoint in exhaustive papers. This was the procedure also in this matter. Both at the Frankfort Convention of 1908 and the New York Convention of 1909, the subject of mixed marriages was presented in papers treating the theme from various points of view. As the outcome of the discussion of such papers on mixed marriages the Conference expressed its attitude on the subject under discussion thus:

> "The Central Conference of American Rabbis declares that mixed marriages are contrary to the tradition of the Jewish religion and should therefore be discouraged by the American Rabbinate."

The last pronouncement of the Conference to which I desire to call attention in this portion of this address is the judgment expressed on the subject of Judaism and Christian Science. Throughout this country there are Jews who are attracted by Christian Science, and who declare not only that there is nothing in Christian Science that is incompatible with Judaism, but that on the contrary they are better Jews because of their attachment to Christian Science.

This strange error was punctured by the resolution adopted by the leaders of Jewish thought assembled at Baltimore in 1912, when they declared as their deliberate judgment that

> "Whereas, Some of our coreligionists delude themselves into the belief that they can give formal adherance to the religious denomination calling itself Christian Science, without violating their allegiance to those beliefs, principles and ideals which express the spirit of Judaism in all ages,
>
> Be it Resolved by the Members of the Central Conference of American Rabbis, That they are strengthened in their previous conviction that Christian Science in its tenets and beliefs is essentially different from and in fundamental contradiction with Judaism, and that it is impossible for a Jew to accept Christian Science without thereby denying Judaism."[20]

[20] Yearbook XXII, 229.

Although primarily concerned with questions of specific Jewish concern, the Conference as a national religious organization has addressed itself through these twenty-five years to many questions of the general religious and ethical life in the United States and the civilized world at large. Thus it has expressed its sympathy with the movement for international peace and arbitration;[21] has endorsed the movement for securing national marriage and divorce legislation;[22] has denounced child labor and commended the work

> "of all movements in state and federal legislation that endeavor to abolish child labor, as well as with all movements that make for the proper development of child life through education and recreation";[23]

has noted with gratification the efforts to suppress the white slave traffic through

> "the enactments of more rigorous legislation by twenty-nine States in the Union and the general cooperation of press, pulpit and other public agencies resulting in the diffusion of information and the exercise of powerful moral influence to overcome this evil";[24]

has declared itself on the widely discussed theme of the connection between wages and morals to the effect that

> "the connection between wages and morals is not direct in the sense that each individual who does not receive an adequate wage necessarily falls into immorality, but indirect, in the sense that the higher wage enables the individual to live under such environments that naturally make for general wellbeing and better moral standards";[25]

and finally an instance should be cited when in a matter of

[21] Yearbook XXI, 114.
[22] Yearbook XVI, 192; XXII, 229.
[23] Yearbook XVIII, 94.
[24] Yearbook XXI, 118.
[25] Yearbook XXIII, 26.

general concern the Conference refused to take action, namely, when on the subject of woman suffrage the declaration was made that

> "this is a matter for the individual Rabbi, and it is inadvisable for the Conference as a body to take action".[26]

We must now turn to the consideration of the practical achievements of the Conference through which it has become a great unifying force in American Judaism and has frequently focussed upon itself the attention of Jewish observers abroad. Let me speak first of the publications of the Conference. As its premier achievement along this line must be mentioned the preparation and publication of the Union Prayer Book. One of the signs of the disorganized individualism that marked the Reform movement in its early days was the multiplication of prayer books. Well nigh every Rabbi of prominence issued a prayer book for use by his own congregation and such others as would adopt it. In this country alone there were a score of prayer books in use in Reform congregations. This accentuated the lack of harmony. The Conference through issuing the Union Prayer Book has become the agent of union among our Reform congregations. With but few exceptions the Reform congregations throughout the land are using this prayer book. From the time that this prayer book, as prepared by the Ritual Committee, was adopted by the convention at Atlantic City twenty years ago, it has been introduced into three hundred and two congregations and twenty-three institutions and has thus become in all truth the authorized prayer book of our Liberal movement in this country. The Union Hymnal is another achievement along this line of constructive work. First adopted in 1896, this work, thoroughly amended and revised, was approved by the Conference at its last year's session, and when this revised edition will appear from the press it will receive without doubt as hearty a welcome from our congregations as did the Union Prayer Book. The Union Hagadah, for use at the home service on the eve of Passover, has found wide favor, and the manual for

[26] Ibid., 133.

domestic devotion containing prayers for all private occasions has met a great need. The many volumes of sermons for the holidays have made possible the holding of services in many small communities where, although Jews have no regularly constituted congregation, they desire to come together for worship on the high holy days.

The issuing of tracts on subjects of vital interest is one of the fine activities of the Conference. Mention must also be made of the many papers, some of great value, which have been read at the sessions of the Conference, published in the yearbooks and appearing frequently in separate form as reprints. The twenty-three volumes of the Yearbook are the literary monument of the strivings and activities of the Conference.

Besides issuing its own publications, the Conference throughout its existence has granted subventions to assist authors here and abroad in the publication of their works. The copies of such works which the Conference has received in recognition of this aid have been given usually to our rabbinical colleges, the educational institutions with which in the nature of the case the Conference feels in closest touch.

The Conference works largely through Standing Committees; many of these Committees have accomplished much and fine work, notably the Committee on Summer Service, which has been instrumental in having services conducted in summer resorts, such services having been held at nineteen of these resorts during the summer of 1912; the Committee on Religious Education and Sabbath School Exhibit, which arranges for the discussion of the important questions of the religious education of our children; the Committee on the Synagog and Industrial Relations, which reports on the relation of Judaism to the labor problems of the day; the Committee on Defectives, Dependents and Delinquents, which aims to bring religious influences to bear on these unfortunates of our community; the Committee on Religious Work in Universities, which addresses itself to the vital problem of arousing the Jewish students in our Universities throughout the land to an interest in their faith; the Committee on Responsa, to which are referred important questions of Jewish belief and practice as they arise in various communi-

ties; the Committee on Contemporaneous History, which presents each year an exhaustive report on important events that have taken place in Jewry here and abroad throughout the year; and finally the Committee on Church and State, which, representing as it does, the important principle of the complete separation of Church and State, keeps itself informed of the attempted infractions of this principle anywhere throughout the country. This Committee prepared a number of years ago a pamphlet on the subject, "Why the Bible Should Not Be Read in the Public Schools", which was published by the Conference, and has been of great assistance in many communities where this question has been an issue.

Being a national organization, the Conference has cooperated and is now cooperating with other Jewish national organizations in the pursuit of common aims. Here must be mentioned first the cooperation with the Jewish Publication Society of America in the great task of preparing the new translation of the Bible into English. This great task, entered upon in 1907 by these two organizations, representing the two wings of Jewish thought, was under God's providence brought to a successful conclusion during the past year, and the new translation of the Bible will appear, as is now likely, within the next twelvemonth.

The Conference cooperates largely with the Union of American Hebrew Congregations, notably through its Department of Synagog and School Extension. This cooperation is constant, and is notable in the work of a Joint Editorial Board for the publication of text books for our religious schools, and in the proposed task of the Joint Commission, named very recently, for the raising of the fund for the support of superannuated ministers. For these worthy men who have grown old in the service, the Conference has made provision from the very beginning of its organization. A portion of its income from all sources goes into this Relief Fund. A number of estimable colleagues have been assisted; it is fine to think that this noble work will now assume a larger scope through the cooperation with our great national congregational organization. The Conference has also a Standing Committee on Cooperation with National Organizations to meet whatever situations may arise,

which require united action on the part of the organized associations of American Jewry. The Conference represents Judaism as a spiritual force, and in all matters affecting the welfare and the status of the Jews differentiated as they are from their fellow citizens by their faith, it is certainly meet and proper that this organization should have a voice. Although the Conference has not always been given in past years the consideration due its representative character by other organizations claiming to speak for the Jews, it is to be hoped that in the future whenever critical situations arise requiring spokesmen for Judaism and Jewry at Washington and elsewhere, the spiritual leadership whereof our Conference is the national representative will be called into cooperation. In interests affecting all Jewry, there should be, nay, there may be no overlapping, no working at cross purposes, no desire for the personal glorification or aggrandizement of any special organization; there is glory enough to go around if glory is desired; only let there be true and hearty cooperation in all common causes. The Conference, by having appointed the Committee on Cooperation, has declared its position in this matter; may its action be met in a similar spirit by other organizations of national character for the result of such efficient and hearty cooperation can not but be beneficial in every way and can not but make for that higher unity which despite all the minor differences which divide Jews is real and fundamental. This unity the Conference is ever eager to emphasize, as has been amply shown time and again, and as is so clearly evident from the fact that among its Standing Committees it has placed this Committee on Cooperation with National Organizations.

I have passed in review what appears to me the leading principles and the striking achievements of the Central Conference of American Rabbis. During these twenty-five years of its existence the Conference has been a distinct religious force in Jewish life. It presents a unique phenomenon. Never in the history of Judaism has there been anything quite like it, a rabbinical organization having a continuous existence of this length. The Conference has grown constantly. Numerically, it is the largest rabbinical organization in the world. It is truly national in

scope and international in sympathy. It combines within its membership the Rabbis of the East and the West, the North and the South of our country. Through it the sectional differences of a former generation have been healed; it has united in the bond of fellowship with few exceptions all the Rabbis of Liberal tendencies and has thus become in all truth the great national rabbinical organization of the progressive school of our faith. But though the association of the spiritual guides of Reform Judaism, the Conference has throughout its career been so broad in its sympathies that all matters of import to Judaism at large have received its consideration. No movement of world-wide importance or international significance as affecting Jewry but has engaged its attention. And further, as has abundantly appeared from the review of its past, nothing humane has been foreign to its deliberations. The ethical spirit, which is the prophetic spirit, is the mainspring of its activities. It has finely sustained the highest traditions of Jewish idealism and universalism, founding upon all the noble endeavor of our great worthies, the Rabbis and sages that make the Jewish name glorious and contributing its share towards preserving and developing the eternal truths that are the very seal of God.

The Conference is now entering upon the semi-centennial of its corporate life. Institutions endure, individuals pass. Many of the charter members have been called from this earth, but this great institution which they assisted the illustrious founder in calling into being, lives, and unless all signs fail, will grow ever stronger and sturdier as the years come and go. The Conference has had this fine growth because it combines the two great principles of Conservatism and Liberalism. It is Conservative in that it continues the traditions of our Reform Judaism, for paradoxical as it may sound, Reform Judaism has its traditions; we can now speak of Historical Reform, and the Conference is the representative of the spirit of Historical Reform; the spirit of Historical Reform senses the religious needs of the Jewish community in the modern environment and avoids the erraticisms of sensationalism and the fads and fancies of the passing day. It is Liberal in that the dead hand of the past has never been permitted to rest upon it, but the living voice of the present

has always been given heed to. It has aimed to conserve the best in our Jewish traditions; it has sought to interpret these traditions in the light of growing thought and thus to meet the religious problems of the present generation.

So then Isaac M. Wise builded better than possibly even he knew; him we remember in gratitude and in reverence; this anniversary occasion is eloquent of his great service; he was the master builder of American Judaism, and the Conference is one of the enduring evidences of his craft and skill. Those of us who were present with him at the birth of the Conference, and who, under God's providence, have been spared to participate in the joy of this hour, and those others who have become affiliated with the Conference during this quarter century unite tonight in a prayer of thankfulness to our God for all that we through our Conference have been privileged to achieve in the furtherance of the tasks committed to our care.

We are united with all the past of high endeavor; what the Rabbis of former generations were for their time and place, we are for our time and place, this twentieth century, these United States. Some men of great gifts in the past have left their individual impress upon the developing course of Judaism, undoubtedly some men of marked powers in the present will leave their individual mark upon the generation now living, but, whether great or small, whether of wide renown or limited, all of us, through this our Conference, which unites us in brotherly bonds, are making our united influence felt and are serving coming generations. True, then, let us be to the bond that unites us, service to our faith and humanity through our Conference. The record of the past twenty-five years is secure. Upon the foundation of that past we shall continue to build. In this anniversary hour, filled with sacred memories as it is, when the transfigured forms of those whom we loved and who toiled with us fill our vision, let us, my dear colleagues and brethren, consecrate ourselves anew to the high cause to which we have devoted our lives, so that, whatever may betide, we, as members of this Conference, conscious of our responsibilities and grateful for our opportunities, may be zealous for the truth, and as real messengers of God stand before the people, working here together

in our great common cause. So shall we individually and unitedly contribute our share, be it much or be it little, to the endeavor of the ages and assist towards the fulfilment of the prophetic hope for the coming of the day when the knowledge of God shall fill the earth as the waters cover the seas.

O

SYMPOSIUM—THE PROGRESS OF THE CONFERENCE,

COMMEMORATING THE

TWENTY-FIFTH ANNIVERSARY OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS.

I.

ISAAC MAYER WISE, FOUNDER AND FIRST PRESIDENT OF THE CONFERENCE, 1889-1900.

RABBI KAUFMAN KOHLER, HONORARY PRESIDENT.

Many streamlets issue forth from the great hills, the water reservoirs of the lands, but only few grow into large rivers; and of these but few gather strength enough to carry their mighty waters out into the sea. To this may be likened the careers of great men in history, who stand out as the chosen instruments of Providence. In the history of American Judaism a number of leaders can be pointed out whose lifework was providential. Yet among these, Isaac M. Wise occupies a unique position. He was privileged, as was none of his compeers, to carry out his long-cherished plans in regard to the upbuilding of progressive American Judaism upon lasting foundations, and he was, moreover, blessed with an old age of rare vigor of body and mind, so as to see his work well tested, approved and firmly established in the heart of the people. Endowed with wondrous foresight

and indomitable perseverance, he lived long enough to see the conditions of American Jewry ripen for the successive realization of his far-sighted plans, the first of which was the consolidation and organization of the progressive forces of American Israel into the Union of American Hebrew Congregations. This was followed by the foundation of a school for American Rabbis with a democratic system of administration and maintenance, the Hebrew Union College. And to complete the system a third institution was to be added, the formation of a permanent federation of Rabbis for the purpose of deliberating in regular conferences on the great issues of Judaism, both theoretical and practical, and thereby promoting the spiritual, the moral, and social welfare of the whole body of American Israel. In his keen-eyed sagacity, Dr. Wise felt that alongside of the council of the congregation with its biennial conventions there should be a body of men who would speak with authority on all matters of religion and as the chosen guardians and promoters of the highest interests of Judaism should point out its needs, and determine the means necessary for the preservation and propagation of our ancient heritage. No sooner then had he gathered around him a number of competent and trusted disciples, themselves powerful leaders of congregations, full of energy and zeal, and sufficiently versed in Jewish lore to discuss, in common with more experienced and older Rabbis, the great problems and issues of the day, than Dr. Wise urged the formation of the Central Conference of American Rabbis. At his initiative it was organized twenty-five years ago in this city, upon the motion of Dr. David Philipson, and in accordance with the report brought in by Drs. Mielziner, Sale, L. Mayer, Berkowitz and Aaron. In spite of his strenuous protests, as is stated in the official report, Dr. Wise was unanimously elected President of the Conference, and he held the office until the end of his life.

This last of the three great institutions called into existence by Dr. Wise proved, no less than the other two, a potent, practical and living force in progressive American Judaism. While keeping in close touch with the progress of Jewry in general, it was the best means of uniting the Rabbis of the various progressive schools for common action. In fact, it became, more

even than any other institution, the unifying power for Reform in the land. The Union Prayer Book, created and adopted by the Conference, is now used by more than three hundred congregations of the land, and as the Conference proceeds in its work of providing the Synagog, the schools, and the homes of progressive Jewry with common books of song, of public and domestic devotion, a bond of union is being formed which can not fail to link Jewish congregations and individuals more and more closely together into a dominant body, ever growing in numbers and strength.

And now a few words on the position of Dr. Wise as leader and presiding officer of the Conference. His was a great, original personality, that grew in power amid the very stress and storm of the combat, from which he emerged, like Jacob of yore, as the champion of the Lord, in the end blessed as victor even by his former antagonists. He did not come to America, as did his great compeer, David Einhorn, with the full panoply of a Reform champion, with clearly mapped out plans, and firmly established principles of systematic Reform, in accord with those voiced by the principal leaders of the Rabbinical Conferences of Frankfort and Breslau. Neither did he fashion his idea of Reform after some historical school of Bible exegesis, or Talmudic philology. He was in the main a self-made man, and accordingly he followed a method all his own, and he spoke a theological language all his own. For this reason he was so long misunderstood and misjudged by his opponents. They knew that, what in others was weakness, formed exactly the source of his strength. He fought best without the armor and spear of the disciplined soldier. He was nearer than the rest to the American people, and felt their pulse. Herein lay the secret of his success. Who but the biographer cares today to ascertain what his theory was concerning the Decalog and the Pentateuch, or what views he expressed in his historical works on the Biblical and Post-Biblical history, of the Israelitish nation, on Jesus and Paul, and the origin of Christianity? He was the *man of action,* and whatever he spoke or wrote in this direction had the force of a powerful originality. To him Mosaism was the religion of humanity, which he never ceased to preach, and

to inculcate in the hearts and minds of his hearers and readers. The keynote of all his endeavors was organization.

In his eagerness to unite the forces of American Israel, he started with the attempt at a coalition with the Conservatives, in the Conference at Cleveland in 1855, but provoked thereby the opposition of the veteran Reform pioneers. He had to wait until the coherent forces of Reform had become numerically strong enough to warrant the success of his plan of consolidation. A declaration of guiding principles had to precede the creation of a permanent federation of the Reform Rabbis of the land. The Conferences of Philadelphia, in 1869, and of Pittsburgh, in 1885, served as campaigns of education for the progressive Jewry in America to mature the plan of Dr. Wise. Upon these and all the former rabbinical conferences, all constituting gradual historical progress, the Central Conference of American Rabbis, at its initial meeting, based itself distinctly and courageously.

In his original way, Dr. Wise took Moses as a pattern. Just as Moses had, according to the Rabbinical Jew, the Sanhedrin as a body to cooperate with, so was he ever anxious to create a sort of Sanhedrin as an authoritative body for American Judaism. And this he finally found in the Central Conference of American Rabbis. But far from claiming all power and authority for himself as its head, he was ever ready to acknowledge each Rabbi of standing or scholarship as peer, making full allowance for the widest difference of opinion, and countenancing without a murmur the independent attitude, even of his own disciples. He was never dictatorial. He invited discussion, but never tried to domineer or insist upon the acceptance of his views. And this made him, indeed, a model president. He was the last to persist in his former exertions when proofs were offered to the contrary. He ever advocated progress, was ever ready to correct his views, and exchange them for better ones, while he had always new viewpoints to offer.

Of his true humility and love of truth, and his unselfish devotion to the cause, I can give evidence from my own experience. Before I convened the Pittsburgh Conference in 1885, I consulted him as to the necessity of a declaration of the principles

of Reform, in contrast to the Conservative views voiced in the name of Judaism by Dr. Alexander Kohut, of New York, with whom I had had a long and lively controversy. Dr. Wise at once encouraged me in my project, and declared his willingness to preside at this Conference, bearing no grudge whatsoever to me as one of his former opponents. And still greater generosity of mind Dr. Wise displayed when the liturgy for the New Year and Atonement Day, prepared by me on the basis of Dr. Einhorn's Prayerbook, was submitted by the Committee on the Union Prayerbook at the Atlantic City Convention, and he declared his willingness, in the interest of common, spiritual welfare and progress, to give up his own beloved child, the "Minhag America", the object of the most bitter strife for so many years, in favor of the Union Prayerbook, to be then introduced.

During the decade of Dr. Wise's presidency many important questions or innovations or changes in the ritual were discussed, deliberated and decided upon by the Conference in the spirit of loyalty to the past, as well as of liberalism, of piety as well as progress, in fairness and justice to minorities, and with the dignity and calmness befitting the subject. Among these I might single out as most significant, the measure admitting proselytes to Judaism without circumcision, and the declaration that political Zionism is antagonistic to the principles of Reform Judaism.

In the same broad and tolerant spirit on behalf of Reform and with due regard for the demands of the age and the land, and toward the goal of peace and harmony, the Central Conference of American Rabbis has been working ever since it sprang into existence. It has grown steadily in influence; has during the twenty-five years of its existence become a mighty force for the progress of Judaism, for the education and elevation of the Jew throughout the land, for his respect in the eye of the world, as well as for his own self-respect. Its influence has by far outgrown its own sphere of life in the congregations and communities of enlightened Jewry in America. Our Conservative brethren in this country and Jewry throughout Europe are endeavoring to follow its example, recognizing the need of organization and consolidation of the scattered elements and forces of Judaism. Especially does the Federation of Liberal

Judaism in Germany and England look to us for the strengthening of their cause, and we certainly should extend the hand of fellowship to them, whenever and wherever the occasion demands.

So let me, while congratulating the President, the officers and members of the Central Conference of American Rabbis on our Silver Anniversary, conclude with the Scriptural prayer לחי כח; thus much for life; that is, כח twenty-five years of blessed activity and noble achievement for the life and revitalization of Judaism under God's grace and blessing. May they augur another quarter century more of similar signal success! May the Conference continue to grow and prosper under the banner of light and progress in mutual friendship, reaching out the hand of brotherhood and fellowship to other Jewish organizations of whatever shade of opinion, for cooperation, for the moral, the spiritual, and the social welfare of all Israel, for the promotion of the Thorah, the Jewish faith and Jewish learning, for the glory of God, the blessing of humanity, a lasting monument of honor to the sainted founder, Isaac M. Wise!

II.

RABBI JOSEPH SILVERMAN, PRESIDENT 1900-1903.

The year 1900 was the crucial year of the Central Conference of American Rabbis. It was the year in which its founder and first President died, and which consequently reechoed with many misgivings and forebodings as to the future of the Conference. As first Vice-President, it became my duty to step into the breach and preside at the convention of 1900, held in the city of Buffalo. Feeling the weight of the responsibility that rested upon us all at that time, I used the following words in my message as Acting President, "And Elisha took the mantle of Elijah that fell from him and smote the waters". This Conference must take up the mantle that has fallen from its Elijah, Isaac M. Wise, and with it, as it were, smite the waters until they be divided; that is, it must attack the problems that confront

it, until they are solved. As God took the spirit of Moses and put it upon the seventy elders, so He has put some of the spirit of our departed leader upon the members of this Conference. Each one of us must realize that to him individually has come the call to take up the master's work where he laid it down and carry it forward. There must be no doubt as to the future of this Conference. The devotion to the cause that we inherited from our teacher and guide, besides our love and reverence for his memory, dictates our course of action and our solemn duty and obligation. If it were not so, Dr. Wise would, indeed, have almost labored in vain.

Thus I interpreted our sorrow in 1900 and also the resolve that the Conference shall live; that the spirit of Isaac M. Wise shall not die; that we shall prosper the work he had so nobly begun. We were, indeed, like an army, bereft of its general, still rallying around the flag—like the marines who will not give up the ship, though the commander has fallen. Our grief at the loss of the founder and first President of this organization was tempered by the grim determination not to falter, not to swerve from the original purpose of the Conference to unite the Rabbinate in a phalanx that shall labor and fight for the cause of American Judaism. Those who were present at the Buffalo Convention in 1900 will recall this fine spirit of loyalty to the memory of Isaac M. Wise that permeated every member of our organization.

I lay particular stress upon this fact because I feel confident that the later success of the Conference was in great measure due to the spirit in which every Rabbi present at Buffalo consecrated himself to the great task of not only conserving what Dr. Wise had established, but of building upon that foundation an imperishable and progressively beneficent union of American Rabbis, whose deliberations shall redound to the glory of Israel.

To properly estimate the real value of such a union of American Rabbis, we must clearly understand the conditions that had existed in Judaism in this country prior to the organization of this Conference. The spirit of liberty had degenerated into license in American politics and had permeated even religion. In every direction there was a breaking away from the ancient

moorings, from the old institutions—a loss, namely, of respect for tradition and historical authority. This, coupled with a spirit of skepticism and materialism, led to a weakening of religious sentiment. Individualism, that had done so much for progress in democratic government, exerted a deleterious influence upon religion. The breaking up of the churches into numerous small sects had its parallel also in Israel. Individual interpretation of the Bible, of the Talmud, of the creed and of the most sacred institutions in Judaism was pursued almost without restriction. This attitude of the Rabbis and leaders in Israel had created a spirit of similar independence on the part of the laity. If every Rabbi was a law unto himself as to creed, practice and interpretation, why could not also the individual in the pew be a law unto himself? And he did make unto himself a law; very often was the authority of the Rabbi questioned by the individual layman. If this tendency had been permitted to continue a few years longer no doubt a tide would have been ushered in of disintegration, which it could have been almost impossible to stem. The prevision of Isaac M. Wise anticipated this and led him to create the Central Conference of American Rabbis. And at his death emphasis was laid upon his inspiring and constructive wisdom, and this animated the members of the Conference to sacrifice every personal ambition and interest for the sake of perpetuating our fraternity, and in order to present to American Israel a united Rabbinate that would become the basis for a united Israel.

There are some who see in the Central Conference a meeting of a group of Rabbis merely for social and academic purposes, and who, therefore, either look with indifference upon our conventions or feel that at best they can do no harm. Others have feared and still fear that this Conference offers the machinery by which a few radicals can find support for their erratic measures that will eventually lead to the detriment of Judaism. History has proven that both views are incorrect. The Conference does not exist for purely social and literary purposes, but rather for the purpose of creating a central body in Israel, trained Rabbis, whose duty it is to study and understand the literature and history of Israel; to expound that history and lit-

erature in accordance with the needs of our times. In this manner the idiosyncracies of individuals have been exposed and the real merits of wise measures for the benefit of Judaism have been presented in an acceptable manner to Israel at large.

The Conference is not a Synod in any sense. It does not assume to exercise ecclesiastical authority, or in any way to enforce its decisions upon its members or upon congregations. In fact, there never was a Synod in Israel, in the sense of an absolute and binding authority. The ancient Sanhedrin, whose decisions have stood the test of time, in its day wielded authority because of the recognized ability of its members to deal with the religious and ethical issues presented to it. In the days of the Sanhedrin there were decisions which were not universally accepted. But no one on that account doubted the utility or the importance of the Sanhedrin in the development and preservation of Judaism.

It is not claiming too much to say that this Conference is the Sanhedrin for American Judaism. The achievements of the Conference attest this fact. Need I, in confirmation of this assertion, refer to the unique place the Union Prayerbook holds in American Judaism and to the influence that nearly all of the decisions of the Conference have had upon the vital issues of American Jewish life? It is, further, not claiming too much to say that the spread of radical individualism has been stopped through the growing recognition on the part of Israel of the validity of the work of the Conference and of the futility of the vagaries which it has discountenanced.

The Central Conference is more than merely a substitute for the ancient Sanhedrin. It is not a Synod—as I have said—but it possesses all the merits of a Synod without creating the evils of an autocratic, ecclesiastical authority. The very fact that the members of the Conference are not bound by any of its decisions, but that public sentiment demands a justification from those who refuse to accept them, acts as a check upon refusal dictated merely by whim and arbitrariness.

This is an unrecorded achievement and has a high moral value. It is an achievement that results from the very genius of the organization and the character of the Conference. Because

it is a union of independent individuals who feel their responsibility to Judaism and to Israel and recognize the necessity and importance of unison of action, the Conference has risen to the high plane of a conserving force of American Judaism.

But the Conference means more than this to present and future Judaism in this country. It is a veritable clearing-house, I might say, of modern Jewish religious thought. It is not intended that the Conference should be limited to any one group of Israel's leaders, or that its discussions should be delimited only to those issues that concern one phase of American Jewish life. We have learned to recognize that American Judaism is a composite of several aspects or interpretations of Israel's history, ritual, laws, creeds and ceremonies. The usual divisions of Orthodoxy, Conservatism and Reform have a great bearing upon the development of American Judaism. Without these three there would be no American Judaism and it would be detrimental to the development of our faith to ignore or minimize the merits of any one of them. It is our proud boast that in this Conference any Rabbi, with whatever group or division he may align himself, can find a welcome and recognized place.

Within our ranks the most conservative and the most radical, the Zionist and the non-Zionist, the rationalist and the universalist can sit side by side and plead, each for his particular view.

The purpose of this attitude is to create for American Judaism an institution for the presentation of various phases of every question in order to arrive at decisions through enlightenment without fear or prejudice. The sessions which we are at present holding in this city illustrate this fact. This was the spirit that animated Dr. Wise; this was the spirit which I endeavored to maintain during the four years of my administration and which, I am glad to say, also actuated my successors. This important fact was illustrated in the decision on the Sabbath Resolution adopted at Detroit in 1903.

This Conference has maintained the tradition of absolute freedom of expression, along with unanimity of purpose, of liberality in judgment and hospitality toward diverging views upon Jewish thought and action.

We are now celebrating the Twenty-fifth Anniversary of

our Conference. It is a time for mutual congratulation on what has been achieved. But congratulations, my friends, would indeed be empty were they not to open before us a vista of greater possibilities for the Conference. It is no reflection upon the venerated founder of the Conference to say that we are living in an age when new problems and issues have arisen that are as great, if not greater than those of his day. We would be insensible to the needs of our times did we not recognize the great opportunity we have of making this Conference the heart of the corporate life of American Israel. We would be derelict to our duty did we not wisely use this organic power that has been put into our hands by the master who created it and by his disciples and followers who succeeded him.

Here is a power within our grasp with which we can seize hold of the many difficulties we have. There are internal questions in Israel of defections and differences, problems arising from too rapid assimilation and from retarded and opposed assimilation, problems of creed and ritual, of reconciliation between rationalism and universalism, of geographical divisions in Israel, of the relation of the Synagog to charities and educational institutions, of the education of the young, problems arising from anti-Semitism and prejudice, problems arising from the relation of the Synagog to the churches, and to national and international questions. In view of this great opportunity, ought we not, as a Conference, to feel the sacred obligation to rise above personal ambition and interest and to summon up every latent energy within us to treat these questions in the broadest possible manner? Instead of justifying every criticism and distrust, should we not so deliberate and act as to merit the distinction that the Rabbis of this Conference in their individual or corporate capacity can and do treat their problems in a statesmanlike manner?

Friends, looking back to the four years of my administration, from 1900 to 1903, I feel that I owe you a special debt of gratitude for the privilege and honor of having been permitted to guide the Conference during that crucial period after the demise of the founder whom we all loved.

My successors have done splendid work upon which I con-

gratulate them. They have aided to build an institution which will live as long as Judaism lives. Conference may come and Conference may go, but the Central Conference will go on forever, because the mantle of its founder has fallen upon the child of his brain, because a double portion of his spirit rests upon his disciples and followers.

III.

RABBI JOSEPH STOLZ, PRESIDENT 1905-1907.

As we reread the first presidential messages of the dearly beloved founder of our Conference, we not only wonder at the creative energy, the enthusiasm and optimism of the septuagenarian, we marvel at the fine intuition with which he interprets the function of the Conference and the clearness of vision with which he foresees its possibilities as a providential instrumentality for the preservation of Israel and the normal development of Judaism in America. Of course, he appreciated the function of the Conference as a fraternal body of professional men banded together for mutual improvement and encouragement; איש את רעהו יעזורו ולאחיו יאמר חזק (Isaiah xli, 6). But in his eyes, it was something profoundly more important than a mutual benefit society; even more important than an agency to win greater respect and achieve larger usefulness for the Jewish ministry. To him it was an instrument of Divine Providence for the blessing of all humanity through Judaism; it was the lawfully established authority for the normal and legitimate development of the faith of our fathers in conformity with its eternal spirit and in accord with the new requirements of time, place and circumstance; it was the historical successor of the Great Synod and the Sanhedrin of old, vested with the same power to amend, and the same authority to establish anew, as had had any constituted body in Israel, that has established the precedents and interpretations, the laws and institutions, which are embodied in the life and literature of catholic Israel, and which are glorified by the veneration of the pious. Yea, it was destined to be "the

American *Beth-Din* with all the duties, rights and privileges which the ancient expounders of the Law secured to the *Beth-Din*" (Yearbook, ii, p. 9).

With such a conception of the function of the Conference, what member could view light-heartedly his connection therewith? And assuredly, no President could assume his office without feeling profoundly that when the mantle of Elijah fell upon his shoulders it imposed upon him the gravest responsibilities towards a great people saved by the Guardian of Israel to be the living witness to the great faith which was destined to become the faith of humanity.

And I should, indeed, consider it a great achievement in the progress of the Conference were the historian to report that nothing more had been accomplished during my administration than a real deepening of the conviction that it was the higher function of the Conference to foster, through cooperation and deliberation, the normal development of Judaism, without creating a new sect and without severing the future from the past.

The project of organizing a Synod was rejected at Indianapolis by a decisive vote, and yet the agitation was largely instrumental in the establishment of the American Jewish Committee, a valiant organization for the unification and defense of Israel. Moreover, under the spell of the intense polemics of the day, the far-reaching principle was enthusiastically adopted that, "Religion is the tie which unites the Jews, the Synagog the basic institution of Judaism, and the congregation its unit of representation". The sentiment prevailed that, above all else, it must be our jealous concern to conserve Israel and to strengthen and dignify the Synagog for the sake of Judaism.

The ancient *Keneseth Israel* gave ample opportunity for free development and rejuvenation. The oral law was not to be written down; the prayers of the Synagog were not to be written down; the creed was not to be formulated, in order that there might be a free, easy and natural adaptation of fundamental principles to the change of social, political, economic, aesthetic and intellectual conditions. It was upon the initiative of the individual, and not upon the formal order of an authoritative

body, that later the Halacha was recorded, the ritual written down, the creed formulated.

This freedom of development is with us a sacred principle and an inalienable right; yet, in upholding it, both the Rabbinate and the laity must ever be solicitous about the discipline necessary to preserve the unity of Israel and the integration of Judaism. "And the priests and the people shall not break through to come up unto the Lord, lest He break forth upon them" וחכהנים והעם אל יהרסו לעלות אל יהוה פן יפרץ בם (Exod. xix, 24). Advanced thinkers have long since outgrown the *laissez faire* principle in sociology and economics; and real progress in Jewry and Judaism also demands that we should abandon the old individualism—often rash, inconsiderate and presumptuous—and that we should counsel and work together to preserve Israel as a race in order the better to upbuild the Synagog as the fundamental institution of the Jew.

And I look back with pleasure upon the energetic efforts made, and the practical plans devised by the Conference, during my administration, first, to strengthen the foundation of the Synagog through the home and the school, especially by the publication of the Union Haggadah for Passover; and, secondly, to forestall desertions from the ranks of Israel by having the deepest concern for the spiritual interests of all our people, not forgetting the classes likely to be neglected, the deaf, the laboring man, the farmer, as well as the delinquent and defective. It is not necessary to recount the details. They are contained in the printed records.

But why recall at all the progress of the Conference during so short a span as two years? Assuredly not for vain flattery or smug self-satisfaction. Let not our past be our glory—rather, our future. Said the prophet: "And it shall come to pass when ye be multiplied and increased in the land in those days, saith the Lord, they shall say no more, the Ark of the Covenant of the Lord; neither shall it come to mind; neither shall they remember it. At that time they shall call Jerusalem the throne of the Lord and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem" (Jer. iii, 16, 17).

Well did Professor Hermann Cohen say recently in a public address (Die religiösen Bewegungen der Gegenwart): "Beachten wir immer, dass die Fragen der Religion nicht für Jahrzehnte zu bedenken sind, sondern dass das Problem unserer Religion das ewige Problem der Menschheit bildet. Wir glauben an die Zukunft des Messianischen Zeitalters und in ihm an den einzigen Gott der Menschheit. Wir halten den Monotheismus für den tiefst innerlichen Gedanken des Menschengeistes und seine Durchführung daher für die schwerste Aufgabe des Menschengeschlechtes. Daher haben wir geschichtliche Geduld".

Above all others, must the Jew have the historical patience to plan to work, to suffer, to wait. "He who believes, hastens not", המאמין לא יחיש.

Faith was not the least merit of Isaac M. Wise; and after twenty-five years we account it unto him as a great virtue. והאמין ביהוה ויחשבהו לו צדקה "It takes time, zeal, labor and consistency to establish the authority of a *Beth-Din*", said he at Baltimore. So let us go on from strength to strength, working "to unite, appease, elevate and command respect for the cause of Israel". He is also ממא, unclean, who abides with the corpse of the dead past. Let us not congratulate ourselves upon what has already been achieved, significant as it is, but upon the fact that we have begun to build upon strong foundations a democratic progressive organization that has immense possibilities, if we will not only bear the Ark, but will also let the Ark bear us; if we will always remember the words spoken here by our founder, twenty-five years ago, "If many support one, one is a power; if one sustains many, he becomes the wisdom and energy of many".

IV.

RABBI DAVID PHILIPSON, PRESIDENT 1907-1909.

In thinking upon the activities of the Conference during the two years that I had the honor and the privilege of presiding over its affairs, two achievements of importance which were

inaugurated during that biennium occur to me. As early as 1898, during the administration of the great founder of the Conference, the question of issuing tracts or brief pamphlets on vital themes touching Judaism and the Jews was broached. For ten years the publishing of such tracts remained a pious desideratum. The subject continued to be discussed at various conventions, but the consummation so devoutly wished was not realized until 1908, the first year of the administration of the present speaker when at his request and urgency Dr. H. G. Enelow, then of Louisville, and now of New York, consented to write a tract on the subject, "What Do Jews Believe?" The appearance of this tract marked the reaching of a new milestone by the Conference and the beginning of another blessed activity. In clear, concise language the writer of the tract set forth the leading principles of the faith of the Jew. The tract was printed to the number of thousands of copies and widely distributed among religious leaders of all denominations, as well as among the people at large. I have no doubt that this tract has accomplished much good and has brought much enlightenment into many quarters which had been ignorant of the fundamental principles of Judaism. The publication of this first tract opened up wide possibilities. The Conference had taken another forward step in its onward march as the great representative religious organization of American Jewry.

In the following year, 1909, the second of the same administration, another tract was issued on the subject, "The Jew in America", whose writer was the then president of the organization. Upon the merits or demerits of this tract, it would be scarcely fitting for the present speaker to dwell. It may be said, however, that this tract, too, was printed in many thousands of copies and distributed widely, as was the first tract.

These tracts received so cordial a welcome that the idea occurred to the Executive Board to establish a separate "Tract Fund", and to invite contributions to it from all such as might feel desirous of aiding in this important work of distributing free and far and wide these concise pamphlets. The appeal for this purpose on the part of the Solicitation Committee, through its untiring Chairman, Dr. Julian Morgenstern, met with a

hearty response from many of our coreligionists throughout the country. The Tract Fund is now one of the well established financial foundations of the Conference, and through the donations made to it, this fine work of education can be extended. Through the tracts the ignorance concerning our faith and our community which is so widespread, will be removed in part at least. The Conference should have the means to issue two or three tracts each year on important themes, and to distribute them by the hundreds of thousands. Nothing will do our Jewish cause more good than this. We have nothing to hide. We wish to enlighten the world as to our principles and standpoints if the world will only listen. The Conference through the tracts will give them the opportunity to listen and to learn, if they only will. In the interval which has elapsed since the second tract was issued, a third has seen the light of day, entitled "Jew and Non-Jew", a very able presentation by Dr. Martin A. Meyer, of San Francisco, Cal. May this great work of education, one of the signal achievements of the Conference, grow from more to more, and become in ever greater degree an agent of light, spreading a true knowledge of Jewish teachings and principles into all sections of the country, and among all classes of the population, thus dispelling that dense ignorance of Judaism and the Jews, which, more than anything else, is the fruitful mother of prejudice and ill will.

Another notable achievement that had its inception during the same biennium whereof I have been asked to be the spokesman, was the cooperation with the Jewish Publication Society in the great work of producing a new English translation of the Bible. At the meeting of the Conference held at Frankfort, Mich., in 1907, at which the present speaker was elected President, the subject of the great need of an English Bible for our congregations was introduced. After much discussion it was decided to approach the publishers of the Revised Version of the English Bible to learn whether they would be willing to make such changes in the text, or add an appendix containing such emendations as would make the translation acceptable to Jewish congregations. While these negotiations were pending, the President of the Conference received a communication from

the Honorable Mayer Sulzberger, Chairman of the Publication Committee of the Jewish Publication Society of America, calling attention to the fact that the Publication Society had embarked upon the enterprise of furnishing a new translation of the Bible a number of years before, and suggesting a possible cooperation between the two organizations in this great work. A number of meetings were held between representatives of the two organizations. At the Frankfort Convention of 1908 the President reported the results of these pour parlers, and recommended that the Conference cooperate with the Publication Society in the work. The Conference acted favorably upon the recommendation. It was understood that the Conference should have equal representation upon the Board of Editors with the Publication Society, each organization to elect three members of the Board. Through its Executive Board, to whom the matter was referred with power to act, the Conference chose as its representatives Dr. Kaufman Kohler, Dr. Samuel Schulman and its President, David Philipson. The Board held its first session at Philadelphia in December, 1908. Under God's providence this great undertaking was brought to a successful completion during the past year in the month of February at New York. The new translation it is hoped will appear within the course of the coming year. This is a truly monumental achievement and will stand for all time as among the finest services which the Conference has rendered to the cause for which it stands.

However, it is not only the fact that we have a new English translation of the Bible, that is a just cause for great jubilation in this achievement, but I desire to indicate in a word another aspect of this matter. This joint work with another organization in the production of this translation was the beginning of that larger activity of the Conference, gained through cooperation with other organizations. Before the year 1908 the Conference had toiled single handedly at its tasks. Since then we have had the larger vision of joining hands with other organizations and cooperating with them in the furtherance of the interests of Judaism and the Jews. Such cooperation with national organizations, and even international organizations, has

been urged since then by Presidents in their messages, and has been undertaken further by the Conference. This can make only for the weal of the cause. The Conference as the great association of the spiritual leaders of Jewry should, it goes without saying, have a voice in all the larger interests involving the welfare of the faith and its followers. Through the union of hundreds of Rabbis in this organization, Judaism has found a collective strength which no individual Rabbi, however great, can impart to it; and so in a larger degree, by the union of our various organizations in the furtherance of common tasks, possibilities will become realities in a manner far more effective than any single organization can achieve. So then this path of cooperation entered upon during the period which it has been given me to discuss, may lead to results undreamed of. I know that the Conference, which has represented Judaism in so many matters, will here also not be found wanting and that in any task of true and worthy cooperation for the higher good it will be only too glad to clasp hands with our brethren who guide the destinies of other representative organizations. May this larger work progress from year to year. May the day approach ever nearer that shall witness the hearty cooperation between all our higher agencies in common tasks and common aims. I believe that every member of this Conference will agree with me when I say that this is one of the messages which the Conference issues to the Jewish world on this great occasion of its Twenty-fifth Anniversary!

V.

RABBI MOSES J. GRIES, PRESIDENT 1913——.

On this morning of the celebration of the Twenty-fifth Anniversary of the founding of our Conference by the great pioneer and builder of American Reform Judaism, Isaac M. Wise, I deem it a rare and sacred privilege, as President of the Conference, to accept this block and gavel, presented to the Conference by the wife and children of our immortal and revered leader and teacher. This act has, I believe, more than passing significance.

It not only commemorates most fittingly the great event we celebrate today, but, even more, it is a delicate token that the thought of the work and aims and ideals of Dr. Wise lives on in the hearts of those who were dearest and closest in his personal love, and that they greet this other child of his brain as grown now to manhood and strength and usefulness, as a noble monument to the memory of him whom all of us have loved and honored. The block is inscribed with the words:

1889 יהי אור 1914

This gavel, presented to the
CENTRAL CONFERENCE OF AMERICAN RABBIS
by the wife and children of its founder,
Isaac M. Wise,
in honor of
THE TWENTY-FIFTH ANNIVERSARY
of the founding of the Conference,
is made from a desk used by ISAAC M. WISE
until his death.
The silver is from a brick presented to him
by the director of the U. S. Mint in
DENVER, COLORADO.

This letter accompanies the block and gavel:

RABBI MOSES J. GRIES,
President, Central Conference of American Rabbis,
Detroit, Mich.

DEAR SIR: This gavel and block, as the inscription on the latter states, were made from a desk used by my revered father, Isaac Mayer Wise, until the time of his death.

They are presented by the wife and children of the founder to the Central Conference of American Rabbis in honor of the twenty-fifth anniversary meeting of this great organization, to be used on this occasion for the dual purpose to emphasize the completion of the first quarter century of the Conference's existence, which has been marked by continuous growth in numbers and influence, and as evidence of the unabated interest of the donors in the continued advance of the organization in the direction of that constructive progress which Isaac M. Wise typified in his own career, and for which the Central Conference of American Rabbis was founded.

Sincerely yours,
LEO WISE.

Isaac Mayer Wise, founder of the Conference, leader of men and prophet of American Israel! In the true spirit and genius of Judaism he was forward-looking; his eye and face, his heart and mind were turned to the future. The future will achieve the visions and dreams of the prophets, fulfilling the hopes of humanity.

As President, I can not speak of achievements in the past; my work with the Conference is still in the present.

I rejoice that I have been privileged to establish goodwill and to increase the spirit of fraternity and fellowship throughout the Conference.

We need to cultivate the historic sense among Jews of today. The Jew is not modern; he is not a child of yesterday; he is a son of the ancients. Jews of today accept as natural the living Jew without a thought of what keeps him alive. The living Jew among the nations is one of the most marvelous and startling facts of history; yet Israel acts, thinks and feels as though Israel would endure forever, as if nations, races and religions never had perished.

I need but remind you of the great nations of antiquity; Babylon, once mightiest of empires, Egypt, whose ruins portray the eloquent story of its civilization, splendor and power. The worship of Isis and Osiris has ceased; Babylon is being resurrected from the dust. It is wonder of wonders that Israel has not been destroyed. Isaiah's glowing vision that Israel would pass through the fire and not be burned, through the flood and not be overwhelmed, is abundantly proved by Jewish history. "Ye are my witnesses", thunders Isaiah to the Hebrew people. Have we the prophetic power to awaken in American Israel the intense consciousness, the powerful conviction, that the modern Jew is witness for historic Israel—witness to and messenger of the truth for which a whole people has lived and suffered and died through centuries of history?

Our work is with men and women of the twentieth century. It is an age which demands achievement. Man is armed with might as never before in history. We begin the race where past generations have ended. Our ancestors climbed the difficult and dangerous places. We are born on the mountains, and not

in the dark canyons and low valleys. How inspiring the interpretation of Alfred Russell Wallace of modern men as the "inheritors of the accumulated knowledge of all the ages"!

Twentieth century men are the inheritors of the noblest ideals of the human spirit, of the most beautiful thoughts of all human minds, of the most glorious aspirations of the human race. Ideas are international and thoughts are universal. The twentieth century heralds the end of national isolation. The interchange of human ideas is more significant to civilization than the exchange of millions of imports and exports.

We hail the Panama Canal, now completed, as the most marvelous work of engineering, enduring testimony to the scientific skill and wondrous power of man. We welcome the union of the oceans and the opening of the new channel for the commerce of the world. More significant than the symbolic surging together of the tides of the Atlantic and Pacific will be the surging of the human tide, uniting all races and nations.

Material and intellectual progress are undoubted in the twentieth century. Is moral advance also coming? I believe that changes are impending, changes as revolutionary as any which have been established in the physical world—changes in human relationships and in moral practices and in the social order.

Five thousand years of civilization have been bequeathed to us. The torch of civilization is in our hands. We are commanded to carry the light forward, and to keep the light ever burning.

No people of history has a record more glorious than Israel, a lineage more ancient and honorable, a literature unequaled, whose tribute is universal acceptance by mankind, a life of truer loyalty and martyrdom, with distinctive contributions to civilization. Was it not our own American Lowell, who proclaimed the Jew to be the "aristocracy of the earth"? Then noblesse oblige! History has conferred upon us the patent of nobility—let us live as noble men and noble women.

D

CONFERENCE SERMON.*

RABBI MOSES P. JACOBSON.

"Shall we bring forth water out of this rock?" (Num. xx, 10).

The responsibility with whose imposition you, my brethren, have honored me in appointing me to deliver the sermon for this Silver Anniversary of our Conference I accepted, while readily and appreciatively, nevertheless with much misgiving. Expression vital and dignified, yet withal conventional, should probably mark a congratulatory solemnization of this character. But if it be with such proprieties that I am expected to carry off this occasion, I must say, as David said to Saul, I can not proceed with such investiture; it is altogether too heavy for me. I trust that I am not mistaken in the assumption that it is not an oration, but a message which you want.

To him who was the founder of our Conference and its two great parent-institutions no one pays a more reverencing homage than I do in the silent worship of my being. My youth was nourished in the sunshine of his favor. He was my instructor, my counsellor, my inspiration and my friend. I felt the geniality and recognized the greatness of his character. Admiringly and gratefully I realize the grandeur of his accomplishment. But with the years it is more and more impressing itself upon me that the essential value of Dr. Isaac M. Wise for modern Israel consists, not so much in what he did, as it does in what he was—in that splendid intrepidity of his with which he broke

*By special action of the Conference, a statement was ordered printed declaring that Rabbi Jacobson's sermon reflects his individual opinions and does not express the views of the Conference.

with his past and, forsaking the shelter of his forebears, led their latest children another magnificent stretch forward along the path of their soul-visioned destiny.

And it seems to me that now, with twenty-five and more years of our loyal building up and perfecting of the constructive work he has bequeathed to us, the time has come for us—while still maintaining the institutions he has left us—to change the emphasis of our honor for his performance into a tribute to and an emulation of the man, and to become reformers even as he was a reformer—to reform even upon his reformation, and, if it needs be, to the reversal even of our historic principles and politics.

Of that situation in Israel which is ever uppermost in our thought when we are in conference—namely, our people's attitude towards and interest in our religion—my diagnosis is wholly different from that which the majority of us make.

I have a tremendous respect for the Jewish layman. I do not find him lacking in that indefinable something which we call spirituality. I do not know what this thing spirituality is. The things of sea and sky and common earth, the things of sustenance and of sex, and the graded relations of human society make up the entire sum and substance of all our possible thought, action and sentiment. What other things than a selection of these things of sense can engage the consideration, enterprise and enthusiasm of the spiritual man I can not understand. We are all of us, if you please, simply different kinds of sensualists. But we take this hypocritical term spirituality—a word wholly devoid of analyzable meaning—and frame with it an indictment against a whole people—our people.

The people of Israel are as virtuous a class as there is in civilization. They have sweet homes, pursue useful vocations, make honorable livelihoods, labor on large lines for the welfare of their cities, are interested in the politics of their states and the problems of their countries, and are foremost and generous participants in all causes seeking the relief of poverty, suffering and disadvantage. They are money-makers—as all must be at this time in civilization's day. For money is the life-blood of the public weal. And he who succeeds praiseworthily in money-

making, but demonstrates that he is a healthy artery of the social life, functioning for its wholesome maintenance and growth.

With all this community of work and interest knitting our people into an intimate and enthusiastic bond of brotherhood with the whole world of mankind, they maintain, as do all other classes in civilization, a separate union with one another for the purposes of religion. These their religious purposes our people respond to magnificently. Their temples of worship do them credit. I presume it is your experience, as it is mine, that proportionately to our numbers our religious services are attended as largely and with as interested congregations as are those of any other denomination. It is the easiest thing in the world to get the synagog crowded the year round. The hypnotic influence of our holidays, the special services appointed by the hundred and one social reform and philanthropic organizations of the day, the sermons on the sensations of the hour, all bring forth thronging audiences.

But then there comes the lull, the interval of sober reflection, when the thinking man, who can not be fooled all the time, asks, "Where is the distinctive Jewish message in all this? Why have you brought us away from the Egypt of our necessary occupations and our wholesome diversions into all this wilderness of words, thought, theory and excitation to leave us still Jewishly unslaked? Give us here our Jewish vivification if you would have us not Jewishly die in the presence of the very luxuriance of our Jewish acclaims."

Our more definite answers to this interpellation of our laity having been found wanting, we are putting the emphasis today on our historic consciousness. If our people will but intimately acquaint themselves with our wonderful history, if they will but come under the influence of its magic spell, the essence of Judaism, impalpable and indefinable like electricity, will current its quickening impulse through their consciousness and will burst before their vision in a blaze of convincing glory.

But these are the days of analysis. We can no longer be put off with mere phrases and with plausible analogies.

We may prate as we will about the survival of the fittest.

But if it be that only like thistledown we were blown by the winds of circumstance and only like thistledown have proven ineradicable, what pride can we find in our survival?

Nor to many a thinking Jew is our Jewish record of perpetual martyrdom any longer a source of much gratification. Had that martyrdom been a splendidly invited martyrdom, had there been by our people a brave denunciation of some enthroned falsehood, or an heroic espousal of some castigating truth, or had there been by Israel a death-defying propaganda of her faith, there might be some relief and some reason for pride in our dreary chronicles of suffering. Our martyrs, however, were born into their religion, as the leopard is born with his spots. No more than the leopard thinks of passing on his spots had our martyrs thought of passing on to others their faith. And with this their inescapable religion they were caught by their persecutors, now in one cul-de-sac and now in another, and were despatched as easily as scurrying mice in a trap. It was not the martyred, but the unmartyred people that escaped. Is this a survival of the fittest? In these self-assertive days is this a history to glory in?

And what has our martyrdom served the world? It is not only the Christian Warner, but likewise the Jew Ruppin that has said that since the fall of Bethar Israel as Israel has contributed nothing of its own to civilization, that its great luminaries, Philo, Maimonides, Gebirol, Jehudah Halevi, Spinoza, Mendelssohn, Heine, were given not by Israel to the world, but by the world to Israel.

And even were our history ever so glorious, still why should it be our inspiration for today? Are we insensitive to Mazzini's fine admonishment: "With eyes fixed on the future we must break the last links of the chain which holds us in bondage to the past, and with deliberate stages move on"? We have freed ourselves from the abuses of the old world; we must now free ourselves from its glories. And Ruppin very properly reminds us that Germans, Italians, Frenchmen, etc., have magnificent heritages of history, and yet men of the highest character among them, like Carl Schurz, for instance, have discarded their traditional historical consciousness for another historical conscious-

ness without incurring the slightest charge of moral turpitude.

Ruppin himself finds the Jew's only reason for Jewish loyalty and enthusiasm in the fact of a peculiar Jewish racial genius. We have certain inherent Jewish talents, he says, valuable exceptional qualities, which seem to be strangely like the qualities secured by artificial breeding. They disappear in promiscuous assimilation. By rigorous inbreeding they become emphasized and strengthened. The Jew should preserve and promote these his racial characteristics for the benefit of mankind.

If this were all true, it would be an excellent reason for the great body of Israel, if it had the coercive power, to prevent the secession of its members. Or it might be a sufficient warrant for the nations of civilization to pass marriage laws safeguarding the purity of so valuable a race, as now they pass marriage laws to prevent the general race deterioration.

But upon the individual Jew in whom the race consciousness has become so weakened that love or ambition will supersede it, what moral right of restraint is there in any such a consideration as this? And with what ethical inspiration will you reach him? Here are two factors, heredity and environment, together determining the destiny of the individual. Wherein does morality or any other higher principle enter, saying to him that he must in his life allow to the one a control superior to the other?

Again, there are those who would have us quaff at the fountain of romanticism for our Jewish inspiration. They tell us that there is a beautiful ceremonial discipline making for virtue and ideality which is accessible to the Jew only as a Jew.

But when we urge this plea we are making the naive assumption that a ceremony is a form more or less deliberately instituted to support or protect some higher principle or purpose. Whereas the actual fact is that no so-called ceremony, of persistent or any extensive range of observance, was ever instituted for any purpose beyond itself. In reality there is no such a thing as a true ceremony. Every so-considered ceremony is the native efflorescence, in fact, it is the fruit of a particular view or theory of life. And its value is not token, but intrinsic. When its life's theory is dead the ceremony in time inevitably perishes.

You can no more fabricate a ceremony outright, or restore one whose seminal principle is gone, than you can manufacture a fruit or produce an apple tree from an apple whose seed is decayed. There is no hope, for instance, for the ceremonial system of Positivism, which has been aptly denominated Catholicism with the religion left out. And similarly there is no hope for any neo-Judaism which would restore the exquisite rituals of historic Israel and yet repudiate their life-giving doctrine.

But it is just this their life-giving doctrine which we must repudiate. There has been no law given divinely to Moses on Sinai. I shall venture the assertion, though it may be pronounced the height of superficiality, that we today dismiss and must dismiss, offhand, a priori, all miracles as being unworthy a moment's intelligent discussion. We have gone beyond even Hume's respectful consideration of them as to whether it is more improbable that their evidence is false or their occurrence true. We flatly deny their possibility. This denial is compulsory, as axiomatic to our retention of our scientific view of things. If a miracle, in any honest sense of the word miracle, ever did happen, in however important a juncture of history, our scientific reliance is destroyed. Today only an intellectual—I shall not say moral—craven or an ignoramus yields miracles any credence whatsoever, howsoever they may be vouched for.

Either then the words revelation, inspiration, miracles have a definite historical meaning which we accept or reject, or their employment by us is for the suggestion of falsehood. The Biblical records recounting miracles are, if not unrestrained fiction, yet so inextricably fictitious that whatever residuum of fact may be extracted from them is too dubious and trivial for even a passing reference.

Jewish and Christian equivocation in this regard has so wrought its corruption even in the highest circles that the article on miracles in the Encyclopedia Americana is an apologetic in their favor; while the Britannica, once the paragon of courageous scholarship, has become shuffling and time-serving in its every article on New Testament matter. And both thus forfeit the place of respect in a student's library. Corrupting the high, our equivocation can not but tend to lead the multitude astray.

History, race, ceremony and revelation thus proving either exhausted wells, or wells left far behind and irretrievable in Israel's march of progress, what waters remain to Judaism wherewith to revive her thirsty and clamoring children?

Is the simple creed which for the last few decades Reform Israel has been proclaiming as the essential content of Judaism —namely, the creed of monotheism, immortality and the incumbency of the moral law—such a fount of refreshment?

But how will you get at the belief in God? There has been —we have seen—no revelation on which to base it. Its inherency in human nature is denied by as many of those who can speak with authority on the subject as it is affirmed. Will you have recourse to idealistic philosophy? But if, according to this philosophy, we can be conscious only of the affections of our mind and can not be conscious of what occasions those affections, how is it possible for us to have a consciousness of God?

Religion is forever insisting that science must remain neutral on this question. But whenever occasionally a scientist, like Sir Oliver Lodge, for instance, breaks the ominous silence of his colleagues on this subject, religion eagerly snatches at the crumb of comfort science seems to be throwing to it. Both the insistence and the snatching betray that religion recognizes that its ultimate issue is with the considerations of science.

And science is beginning to rumble menacingly. There are scientists today who are saying unambiguously—I do not say, mind you, that they are right—that in the whole process of evolution from the palpitating ether through the electrons and the atoms up to matter and plant and animal and man, all the way from ether up to ethics, there is simply one continuous, unbroken, automatic, inevitable play and interplay, with not a pinpoint's space permitting the intervention of a superior will or control.

And at the beginning of this process, before it——? Science says simply there is no before. Matter and force, says science, are indestructible alike in fact and in thought. Religion and philosophy may say that an infinite regression of causes is un-

thinkable. Science says it is the only thing at all thinkable if there be any thinkability at all about the matter.

Nor is it tyros in science who are saying all this. It is a man who has received more than seventy different diplomas from learned bodies all over the world, who has written about thirteen thousand pages of printed scientific matter and whose works, despite their ponderous style, are read in twenty different languages, in editions in each numbering into the tens of thousands—it is Haeckel and his whole monistic school who are saying this, unreserved, almost supercilious in their anti-theism.

The hitherto main scientific argument in favor of religion, namely, that of design, scientists scoff at. Lange brushes it aside with an illustration. "If", says he, "a man wants to shoot a hare which is in a certain field, he does not procure thousands of guns, surround the field and cause them all to be fired off. Or if he wants a house to live in, he does not build a whole town and abandon to weather and decay all the houses but one. . . . But these are the sort of things that nature does. . . . The end is achieved in one case out of thousands. The rule is destruction and failure. If intelligence had anything to do with this bungling process, it would be an intelligence infinitely low. And the finished product, if regarded as a work of design, points to incompetence in the designer".

On the subject of immortality I have time to give, not the arguments of science, but only the pronouncements of one or two recognized scientific authorities. Hugo Muensterberg says: "Science opposes to any doctrine of individual immortality an unbroken and impregnable barrier". Professor Elie Metchnikoff says: "Science can not admit the immortality of the conscious soul, for consciousness is a function of special elements in the body which certainly can not last forever". Haeckel is even more emphatic. He closes his chapter on the subject with these words: "We are forced to this definite conclusion. 'The belief in the immortality of the human soul is a dogma which is in hopeless contradiction with the most solid empirical truths of modern science' ".

Finally as to the moral law—this, even according to the Bergsonian theory of the superior evoluntionary value of the

intuitions, is not a miraculous gift, but merely one of the inevitable blossomings of the inescapable process, a process in which Bergson has not as yet, any more than any scientist, admitted the least possible loophole for a Deity. And the impossibility of making a religion out of ethics pure and simple is virtually pathetically confessed by Felix Adler—in that lecture of his a few years ago whereby he sought to foist into his school, in order to give it substance and backbone, the whole calendar of pagan rituals and even a counterpart of the Catholic confessional.

Now suppose that tomorrow this monistic thinking should become so dominant that, like the Aristotelian philosophy in the time of Maimonides, it would enforce its dictum upon enlightened Jewry, would it be a necessary consequence that for that advanced Israel Judaism's message would be utterly exhausted? I for one do not think that we are constrained to any so desperate an inference.

This negative argument which I have just completed is not simply a personal conceit of mine. I find one of our foremost scholars sixteen years ago brilliantly summing it up in two sentences. "Why, with all these four bulky folio volumes", he says, "you may still be an agnostic. There is not one line in the Shulchan Aruch stating the belief in bodily resurrection, nor in a personal Messiah, nor in the authenticity of rabbinical tradition, nor in the inspiration of Scripture, nor even in the existence of God". I am quoting, as you are aware, Professor Gotthard Deutsch.

Time and again Dr. Emil G. Hirsch conducts the same debate. Notably in his lecture, "If Judaism Is Not Law, What Is It?" he makes infinite sport of all of us who say Judaism is this or that definite thing, and finally arriving at the conclusion that it is not even morality he extricates himself from his dilemma by shrieking that Judaism is righteousness, justice, brotherhood, and by making Moses and the prophets preach modern socialism. Dr. Hirsch in his reading must have come across, as I have in mine, on the one hand many expressions in the Bible and other Jewish literature of a narrow tribal character, and on the other hand many expressions in pagan writers

of the finest sense of justice and of the most passionate recognition of mankind's universal brotherhood. The higher mathematics which privileges the rejection of factors inconvenient to one's preconceived solution is at the command only of a genius like Dr. Hirsch. I confess it is too wonderful for me.

There is, however, one sober scholar in Judaism whom I can follow. I refer to Israel Abrahams. When he, too, has finished substantially the same analysis he utters these significant words: "Israel is the protestant people. Every religious or moral innovator has also been a protestant. Socrates, Jesus, Luther, Isaiah, Maimonides, Spinoza, all of them, besides their contributions—very unequal contributions—to the positive store of truth, assumed also the negative attitude of protestors. They refused to go with the multitude, to acquiesce in current conventions. They were all unpopular and even anti-popular. The Jews as a community have fulfilled, and are fulfilling, this protestant function. They have been and are unpopular just because of their protestant function; they refuse to acquiesce. . . . There is permanent value to the world in Israel's determined protestant attitude."

Here is an interpretation of Israel and of Judaism that illumines many a dark riddle of our experience. For example, here is this mystery of anti-Jewish prejudice. There is no other instance of a people, differing only in religious assertion from their neighbors, who have been the victims of such inveterate and universal hatred as have been and are the Jews. But the world understood us better than we have understood ourselves. Our essence is, not assertion, but protest. Our distinctive announcement to the world is, not "We are right", but "You are wrong"!

I have not the time to establish here that this, our eternal Jewish protest, is the outcome of a consecrated, optimistic and common-sense view of life so unqualified that no other religion or philosophy equates with it.

It is necessary, however, for you to realize the distinction between our Jewish protest and that of other protesting organizations, such as the various secular and rationalistic societies of the day. When Judaism is conscious of a cause of protest it

nucleates it, throws a protective shield about it, makes it cellular. These other associations have an unstable membership—social ties, individual ambitions and marriage causing many to drop away and even to join the opposition. Their life is thus always precarious. When, however, a goodly portion of Israel becomes conscious of Israel's true character and unfurls the banner of protest, that portion of Israel will on the one hand open its doors and permit the Jewish name to all who disavow the idolatries and the superstitious dogmatisms of civilization, and on the other hand will deny the name of Jew to those who adhere to the current Jewish idolatries of observance and of creed. And this reconstituted Israel, as in the time of Ezra, will by the Jewish law of "Thou shalt not intermarry with them", and similar restrictions impart to its protest racial substance, organic body and blood, and living passion, and thus endow its cause with the persistence that comes from a splendid fanaticism.

Again, these anti-religious societies dissipate their fine fervors in profitless denunciations of religious opinion. In this country, for instance, their bitterest point is against Catholicism. But Catholicism in America is essentially harmless, being virtually only on the defensive. A Jewish protest never has a quarrel with Catholicism or any other religion as such. Its quarrel begins only when a religion would vault itself into power and constrain others to its opinions and its life.

With such understanding, this Fourth of July, the anniversary of our American independence, informs us what it is that we are Jewishly to protest about here in America today. Recently ex-Chief Justice Edgar M. Cullen, of the State of New York, and Nicholas Murray Butler, of Columbia University, have been calling our attention to the fact that the character of our American government is being insidiously transformed. By a process similar to that of petrifaction our fundamental law is so changing that the American citizen is being piecemeal stripped of his most precious possessions, namely, his individual liberties. The transformation, however, is more sinister than even these gentlemen, from the fact of their being Christians, can suspect. It is not simply a reactionary moral theory of

legislation with which we are confronted. Study the personnel of those who appeared before the Senatorial Committee to urge a federal prohibition law. Everyone of them was a Protestant Christian preacher or a direct representative of a Protestant Christian organization. This prohibition legislation and the whole brood of cognate moral restrictions and moral reform laws, so-called, are simply part and parcel of the campaign of that formidable, and I believe secret, organization, which under the studied pretense of moral appeal is afflicting us with increasingly repressive Sunday laws, is menacing here freedom of speech and freedom of the press equally as well as freedom of action, is putting the Bible into the public schools, and is proclaiming ever more arrogantly that this is a Christian country, with the implied meaning a Protestant Christian country. During Taft's first presidential campaign this underground organization, as I believe it is, had grown so bold that it had ready a million circulars demanding a vote against Taft because, being a Unitarian, he denies the divinity of Jesus.

There is every evidence that this Protestant Christian attack on the foundations of our Republic is strongly constituted politically. But the central organization keeps itself invisible. Catholics, Adventists, Christian Scientists, Unitarians, Mormons, each with their own grievance are chafing at it to no purpose. They do not know where to find it, although they are made to feel the influence of its pernicious activity. Jeopardized business interests, the jealous champions of personal liberty whom we have in that citizenship given us by the wholesome immigration here from continental Europe, the great sane nonchurch mass of our American populace with their instinctive fear of clerical control, are all, disjointly, however, trying to repel the invasion. From not knowing how to make common cause they are suffering increasing defeat, although they constitute sixty-five or seventy percent of our population.

It is only the Jew who feels the situation in all its phases, personally, religiously and patriotically. And it is thus the Jew who ought to crystallize the opposition, induce the separate elements to cease their individual defenses, and coalesce the scattered forces in direct offensive tactics, carrying the war right

into the heart of the enemy's territory itself, by a campaign throughout the country demanding everywhere the repeal of all Sunday laws, the abolition of all political chaplaincies, the taxation of all church properties, the complete secularization of all our public institutions, and the abrogation of all those civic immunities, privileges and connivances of any character under the shelter of which sectarianism has been enabled to nurse its hideous life in this, our country, so that at last it stalks forth amongst us insolent in its malevolent might.

Here then, in this country, over against political Protestantism the Jew must organize his protest politically. And what applies here corresponding conditions make applicable elsewhere. It is "Political Judaism" which I would make Reform's offset and answer to Orthodoxy's "Political Zionism". I have no patience with those who academically deprecate a Jewish vote. Nor do I advocate a Jewish vote to secure Jewish men in office or Jewish favors through legislation. I advocate a Jewish vote only because the Jew is the only consecrated disinterested patriot of every country of his citizenship.

There are other disinterested patriots. But their patriotism has not the consecrated fervor which the Jew's patriotism has.

There are other consecrated patriots. But their consecrated patriotism is not disinterested; it is sectarian in character.

The Jew is a devout patriot pure and simple, because with him, and only with him, life pure and simple, life just as it is, is a thing devout. And this devout sanity ought to be put practically to the salvation of the modern state.

It is then to this rock, bleak and unpromising as it seems, that you must address yourselves if you would furnish Israel with the reanimation for which it is panting. If you refuse, you will not lead the people out of the desert of their discontents and disaffection into the land of their enthusiasms. The shibboleths of Reform refuse to conjure any longer. The popular tricks of the pulpit are growing stale. The day of special pleading, book-reviewing and hash-serving in the pulpit is about over. A new and educated generation are rebelling against Moses and Aaron. They are demanding that the pulpit have its distinctive, its justifying message.

And for the pulpit in Israel today I can conceive no other justifying message than this. It is a message which, if we make it ours, will keep our hands full and our spirits hot, will give us enough business and trouble for at least this and the next generation. And after that——? The precedent will find us other troubles.

Speak then to this rock, *umimmidbar mattanah,* and from out the present desert of indifference, as you interpret it to be, there will spring forth bounty. The Jew is a natural Maccabean. Give him a righteous fight and you have him interested, expectant, transported. He recognizes that by courageous fighting he never worsens his cause. He recognizes that all the olive-branches, hand-shakings and brotherings of the past several decades have not disarmed nor even mitigated the prejudice against him. He realizes at last that the only hope of overcoming that prejudice is to compel respect and to gain his self-respect by the legitimate espousal of his convictions and the legitimate assertion of his rights with all the passionate braveries of his soul.

Civilization is still bigoted. The Jew is then privileged to be, nay, he is obligated to be bigoted against bigotry.

E

MEMORIAL ADDRESSES AND RESOLUTIONS

RABBI SOLOMON H. BAUER

PRESENTED BY RABBI JOSEPH STOLZ

On August 9, 1913, our colleague and coworker, Solomon H. Bauer, died in Chicago, Ill.

He was born at Kutno, Poland, January 1, 1864, and studied at the Yeshibah in Warsaw, as well as with Dr. Hildesheimer in Berlin. From the Königliche Hochschule für Kirche und Schule at Stettin, he received a certificate to serve as Prediger und Lehrer in Elementar-Schulen. He came to the United States in 1885, occupying pulpits successively in Paterson, N. J., Schenectady, N. Y., Hamilton, O., and Chicago, Ill. In Chicago he served the First Hungarian Congregation three years, the Moses Montefiore Congregation five years and Congregation Anshe Emeth until the day of his death. He joined the Conference in 1902.

Be it Resolved, That we extend to the bereaved widow and children our heartfelt condolence, and that we send a message of sympathy to the officers and members of Congregation Anshe Emeth, whom he served to their satisfaction for nearly a score of years.

ת' נ' צ' ב' ה'

RABBI ISAAC L. LEUCHT,

PRESENTED BY RABBI EDWARD N. CALISCH.

Rabbi Isaac L. Leucht was one of the last of that fast disappearing generation of pioneer German Rabbis whose earnest labors established Reform Judaism upon a firm basis. He came of a family that had always been deeply interested in and loyal to Jewish life, lore and law. After studying in the Yeshibah and at the University of Würzburg he came to America. He served for a short time in Baltimore, but soon found his way to New Orleans, where, as Rabbi of Touro Synagog for more than thirty-five years, he became a prominent and representative figure, not only in the Jewish, but also in the larger civic life of the community. His charming personality, generous sympathy and all-embracing humanity made him the friend of all. The poor, the stranger, the sick knew him as their benefactor who brought healing and comfort and strength into their lives. To his ceaseless and capable efforts many charitable organizations, notably the Touro Infirmary and the Orphan Asylum, are largely indebted for their existence and maintenance. He was a charter member of the Conference who, during the early years of struggle and trial, loyally upheld the hands of Dr. Wise. In 1891 and 1892 he was its efficient Treasurer, and in 1896 and 1897 its Vice-President. He served faithfully upon many important committees, and in 1902 welcomed the Conference to New Orleans, and to that generous southern hospitality which he typified so well. He occupied a unique position in his own community and in the Conference and the affections of its members.

Therefore be it Resolved, That the Central Conference of American Rabbis, in convention assembled, give full expression to the sense of its great loss and grief in the death of its beloved colleague, Rabbi Isaac L. Leucht.

And be it further Resolved, That these resolutions be spread upon the minutes of the Conference and copies be sent to the family and congregation of the departed colleague.

RABBI HENRY J. MESSING,

PRESENTED BY RABBI SAMUEL WOLFENSTEIN.

It was my privilege some thirty-seven years ago, as Rabbi in St. Louis, to extend greetings on behalf of my colleagues there to Rabbi Henry J. Messing, who then entered upon his duties as Rabbi of one of the oldest congregations of St. Louis. To this congregation he ministered faithfully until his death, during the last two years as Rabbi Emeritus. He labored in accordance with the principle of the Rabbis of old, that the activity of a congregation must rest upon *Thorah, avodah* and *gemilluth chasodim*. Within the congregation he spread the *Thorah*, and led its members to a dignified worship of God. In attending to *gemilluth chasodim* he belonged to the entire Jewish community of St. Louis. When I was called from that city, it was Rabbi Messing who took my place as head of the local Jewish charities. Faithfully he bore the onerous responsibilities of that position and in love and tenderness he discharged its many duties. To him the poor and needy looked up as their friend and protector. Hundreds of families are ready to exclaim with us, *Zecher zaddik liverocho*, "The memory of the righteous is a blessing".

I therefore deem it a privilege to offer the following resolution for adoption by this Conference:

Resolved, That the Central Conference of American Rabbis record its sense of irreparable loss and heartfelt grief at the death of its beloved member and friend, Rabbi Henry J. Messing, of St. Louis, and its appreciation of his earnest and conscientious labors for the great cause of Judaism, by inscribing his name upon the honor roll of deceased members in the annual Yearbook, and that its sympathy be communicated to his family and to the United Hebrew Congregation of St. Louis, which he so faithfully served.

F

THE SIGNIFICANCE OF THE AGADA.

RABBI H. G. ENELOW.

"The Halachoth", a recent Hebrew writer has said, "are the body of the Thorah; but the Agada is the soul and spirit of our Thorah."[1] A consideration of the significance of the Agada is not untimely. Of late there has been a remarkable revival of interest in the Agada. Perhaps it is a phase of the general renascence of the romantic and lyrical elements in modern poetry and thought.[2] Anyway, much attention has been given to the Agada in recent years. For one thing, we have witnessed the production of a number of works aiming to arrange and popularize its vast material. To say nothing of Bacher's great work[3] and Wünsche's translations of the Agadic portions of the Talmud and the Midrashim, we need but refer to the Hebrew works of Levner,[4] Ravnitzky and Byalik,[5] and Berdyczewski,[6] the German work of the latter,[7] and Professor Ginzberg's work in English.[8] All these may differ in the selection and arrangement of the material. But they have served to call attention to the beauty and riches of the Agada; and if

[1] Zadikoff, Mahuth Ha-Yehaduth, I, p. 57.

[2] Cf. Visan, L'attitude du lyrisme contemporain; Vallery-Radot, The Renascence of Catholic Lyricism, in Constructive Quarterly, II, p. 384.

[3] Die Agada der Tannaiten; Die Agada der babylonischen Amoräer; and Die Agada der palästinensischen Amoräer.

[4] Kol Agadoth Yisrael.

[5] Sefer Ha-Agada.

[6] Me-Otsar Ha-Agada.

[7] Die Sagen der Juden.

[8] The Legends of the Jews; cf., also, Yawitz, Sihoth minni qedem (Warsaw, 1887).

books are signs at all, they signify a lively present-day interest in the subject.

This rebirth of interest in the Agada will not surprise the student of Jewish history and literature. The Agada has always been a favorite in Israel. Certain critics have tried to make the world believe that Judaism was nothing but a collection of laws and statutes, and that the life of the scrupulous Jew consisted in a drudgical study of that soulless legal material and an equally cheerless performance of its demands. Such depiction of Judaism displays not only ignorance of its spirit, but also disregard of the part that the Agada—that distinctly Jewish species of spiritual activity—has played in the history of Judaism and the life of the Jew, and the importance that has been attached to it by the leading teachers of Israel.

In talmudic literature we find many indications that the Agada was considered one of the important branches of study,[9] if not, as would appear from some passages, the most important.[10] No doubt there were those who regarded the mastery of difficult halachoth as all-sufficient. Against such a view there was a clear protest. "Lest you say, I shall study a hard passage and leave the light, you are taught in Scripture: 'It is no vain thing for you' (Deut. xxxii, 47); that you should not say, I have learned the halachoth and it is enough for me. Scripture teaches: 'If ye shall keep diligently all this commandment' (Deut. xi, 22); 'all this commandment' means: midrash, halachoth, and agadoth".[11] A scholar, they held, was recognized in the study of the Agada no less than in that of the Halacha, as indeed some of the foremost halachic masters excelled also in the Agada.[12] From the gradation of the branches of study one often is led to infer that the Agada was even accounted highest. For

[9] Cf. Bacher, Agada d. Tannaiten, I, p. 475 ff., on the three branches of tradition: תלמוד or מדרש, הלכות, and הגדות

[10] Cf. Seder Eliyahu Rabba (ed. Friedmann), p. 10f., מקצת תבל מיליהם אילו האגדות שמקדשין את שמו הגדול בהן (ביחא שמיה רבא דאגדתא) (Cf. T. B. Sota 49a).

[11] Cf. Sifre to Deut., § 48, p. 84b.

[12] Cf. J. E., VIII, p. 551.

example, there is an interesting saying about King David, which shows the Rabbis' conception of the elements of the religious life as well as of the place of the Agada in religious study. "Said King David: 'Here I am in the world, yet what am I? Still, my fear is out of my joy, and my joy is out of my fear, and my love excels them both.' Therefore, the Lord made a covenant with him that he should be versed in Scripture and in Mishna, in Halachoth and in Agadoth."[13] What could be finer as a summary of man's relation to God, of the essence of religion—of humility and devotion—than the saying here attributed to David? No less instructive is the comment of a later Agadist on the Mishnic counsel: "Get thee a teacher!"[14] "This is to say", we read, "that one should obtain a permanent teacher, and learn from him Scripture, Mishna, Midrash, Halachoth, and Agadoth. Thus, an explanation left incomplete in the study of Scripture will be given in the study of the Mishna, and an explanation not given in the study of the Mishna may be offered in the study of the Midrash, and an explanation not given in the Midrash may be offered in the study of the Halachoth, while an explanation not given in connection with the Halachoth finally may be supplied in the Agada; in this way a man remaining in one place shall be filled with benefit and blessing."[15] In other words, the Agada was the last hope of the student for a full and thorough appreciation of the religious law. Such views of the importance of the Agada prepare us for that classic tribute of the Sifre: "Wouldst thou get to know Him who called the world into being? Study Agada: for thus thou wilt come to know the Holy One and cling to His ways."[16]

But what is the Agada? I have called it a distinctly Jewish

[13] Cf. Seder Eliyahu Rabba, p. 13.

[14] Aboth, I, 6.

[15] Aboth d'R. Nathan, VIII (ed. Schechter), p. 35. Cf. R. Meir's praise of concentration of one's energies under one teacher as against scattering under many, and the simile of the planter he employs (ibid.).

[16] Sifre to Deut., § 49 (ed. Friedmann), p. 85a: דורשי רשומות אומרים רצונך שתכיר מי שאמר והיה העולם? למוד הגדה שמתוך כך אתה מכיר את הקב"ה ומדבק בדרכיו

species of spiritual activity. As literature mirrors the soul of a people, the Agada may be called a distinctly Jewish species of literature. It is peculiarly Jewish both in content and form. The very word is idiomatic. It is untranslatable. It need not surprise us, therefore, that all sorts of explanations of its meaning and origin have been offered, and only recently the late Professor Bacher advanced what seems a true account of its origin.

It is interesting to note some explanations of the Agada that have been offered. According to Zunz, Halacha represented an authoritative opinion that actually had been heard by the exponent—an authentic, official tradition; as to Agada, it was a mere personal saying.[17] Hamburger derives the word from *nagad*, meaning to tell, narrate, express, explain, cite, communicate, instruct, discourse, and he calls the Agada, accordingly, "a collective designation of the various branches of knowledge in talmudic literature which are not concerned with the regulation of religious practice"[18]—the latter forming the domain of the Halacha. Zechariah Frankel described Agada as "the religious and ethical explanation of Holy Scripture and its application to life", adding that only in the course of time did the Agada assume its present character and proportions and that originally it doubtless corresponded to the etymological meaning of the word, i. e., "telling", and presented itself as nothing but the simple expression of some idea founded in religion or ethics.[19] Finally, Graetz treats the word Agada as "discourse", and defines it as "a peculiar, skilful, allusive form of discourse, full of ingenious references and puzzling suggestions".[20]

All these opinions agree in one respect: the derivation of the word Agada from the verb הגיד, to tell. It is only recently, however, that Professor Bacher advanced a different explanation. In the period that the word Agada originated, he tells us, we do not find the word הגיד in any of the senses

[17] Cf. Gottesd. Vortr., 2d ed., p. 61. Halacha sometimes was termed שמעתתא in contradistinction to אגדתא (cf. T. Y. Horay. f. 48b).

[18] Cf. Real-Encycl., II, 19.

[19] Frankel's Monatsschr., II (1853), p. 388.

[20] Geschichte, III³, p. 251.

attributed to the word Haggada (or, in the Aramaic form, Agada). The word אמר (or נום) is used for "to state", or "communicate", מסר or ספר for "to relate, or tell", דרש for "to discourse." In none of these senses does הגיד occur. Still the verb is not unknown in the literature of the period. It is found in a particular sense, as a technical term employed in the Palestinian schools, and as such it occurs in the Tannaitic Midrash, especially that emanating from the school of R. Ishmael. מגיד is the term used to introduce an exegetical explanation of a biblical text: either מגיד הכתוב or simply מגיד.[21] The teachers referred their expansion or development of the meaning of a Scriptural passage to the text itself, which by some peculiarity was held to warrant such unfoldment. The text itself was said to suggest the new idea derived from it by the exponent, the text itself taught it: הגיד הכתוב. This textual suggestion or instruction was designated as Haggada or Agada. Haggadah or Agada, thus, came to designate a non-halachic interpretation of a text. Haggadoth (or Agadoth) came to denote the totality of such interpretations, and gradually the singular Haggadah or Agada came into use as collective noun, taking the place of the plural for the whole body of such interpretations. With Bacher, we may therefore define the word Agada as the exegetical expansion of the content of a Biblical text, or the presentation of a new idea on the basis of the interpretation of a given text.[22]

But whatever the technical origin of the term may have been, it is certain that the Agada soon outgrew etymological limitations. Today we can boldly maintain that the Agada represents the purely ethical and spiritual part of talmudic literature. It represents the ethical and spiritual imagination of Israel creatively at work upon the contents of the Bible and tradition. It is essentially poetic, and because it is poetic it went straight to the heart of the people. While the Halacha ruled the life of

[21] Cf., e. g., Mechilta to Exod., 1a.

[22] Cf. Agada d. Tannaiten, I², p. 451 ff.; J. Q. R., IV (1892), p. 406 ff.

the people, the Agada swayed their hearts. They respected the Halacha, but they loved the Agada. The Agada was popular. They flocked to hear its discourses.[23] It came from the heart of Israel and went to his heart. It is in accordance with this idea that the very word was explained by the Agadists themselves. It is called Agada, they said, because it is attractive. Regardless of etymology, they derived the word from the Aramaic verb *nagad,* corresponding to the Hebrew *mashach,* "to draw", saying that the Agada was called thus because "it draws the heart of man".[24] The name itself was interpreted agadically—or, we might say, imaginatively, poetically.

Who were the first Agadists? When and where did it originate? Certain it is that among the very earliest Tannaim we find distinguished Agadists, like Hillel and R. Yohanan ben Zakkai, and that even before them there were anonymous Agadists whom Bacher has identified with those problematic persons, the *Doreshe Hamuroth* and *Doreshe Reshumoth,* the latter of whom left us, among other things, the significant utterance about the Agada in the Sifre quoted above. In reality, the Agada is as old as Jewish literature. In the Bible itself we find numerous specimens. Strictly speaking, the Bible may be divided in Halacha and Agada—the former comprising the laws and other regulations of outward conduct, and the latter the ethical and spiritual, the poetic and prophetic parts. The whole Wisdom literature of the Bible belongs to the domain of the Agada; whether found in separate books or scattered. Portions of the Bible which represent older material worked over for an ethical or religious purpose may be called Agadic. What finer specimen could there be than the book of Deuteronomy, which contains the noblest group of sermons ever preached? As to the books of Chronicles, even the Rabbis felt that they were designed for

[23] Cf. the story of R. Abbahu and R. Hiyya bar Abba (T. B. Sota, 40a); also, T. Y. Horay. f. 48b.

[24] Cf. Mechilta to Ex. xvi, 31: כזרע נד: דומה לתגרת שהוא מושך לבו של אדם (ed. Weiss), p. 60. Cf., also, T. B. Yoma, f. 75a, Sab., f. 87a, Hag., f. 14a: וכל משעון מים אלו בעלי אגדה שמושכין לבו של אדם כמים באגדת

a midrashic purpose.[25] In the explanation of proper names the Bible often is Agadic.[26] The Prophets, with their moral fervor and picturesque style, were Agadists. הגיד לך אדם מה טוב "He hath told thee, O man, what is good"![27] There are those who would trace the very word Agada back to the Hebrew verb as used in this famous verse, and identify it with exhortation, as indeed it has formed the special domain of the preacher, both in its origin and development. But even if there is no direct connection between the words, it is impossible to ignore the kinship between the Prophet and the Agadist. The Agadists were the successors of the Prophets as ethical and spiritual teachers; they were preachers who sought to preserve and unfold the ideas of the Prophets.

It was the completion of the Bible, however, that invited the activity, and inspired the ingenuity, of the Agadist. The Bible was accepted as the rule of life. It was to guide the people. In order to meet their wants, however, it required interpretation, exposition, expansion. It had to be fitted to the growing, or at least changing, needs of the times, to the varying conditions of an ever varying environment, to the different needs of men and women, both young and old. The literal, obvious meaning was well enough—it was fundamental and important; it was not to be violated.[28] But it was not sufficient to cover all questions and needs. אחת דבר אלהים שתים זו שמעתי.[29] The Divine Word contained more than the obvious and outward. The inner meaning of Scripture had to be found, its purpose, that part of it which seemed prophetic, anticipatory of ever new conditions and complications, and held in reserve answers and solutions.[30] Even

[25] Cf. Ruth Rabba ii: לא נתן דברי הימים אלא לחדרש. Cf., also, Neumark in Ha-Shiloah, XIII, p. 75 ff.

[26] Cf. Bernfeld מדרש שמות בכתבי הקדש in Ha-Shiloah, XXIX, p. 444 ff.

[27] Mic. vi, 8.

[28] אין מקרא יוצא מידי פשוטו T. B. Yeb., f. 11b, a. e.; cf. Azariah dei Rossi, Meor Enayim (ed. Warsaw), p. 184, note.

[29] Ps. cxii, 12.

[30] מקרא אחד יוצא לכמה טעמים T. B. Suh., f. 34a; cf. T. Y. Meg. I (f. 70a, top).

Ezra had had to interpret the Law to his audience; mere reading was not enough to make it a force in their life.[31] How much greater the need for such interpretation with the ever growing changes in the life of the people! This is what created the opportunity—nay, the demand—for the interpreter, the expounder, the explorer—the creative interpreter. This gave rise to the Midrash, which, strictly speaking, means Quest. The Midrash was Bible criticism—in the best sense of the term; its object was the study, appreciation, and exposition of the full meaning of Scripture—the quest of its inner content. What part was devoted to law and ritual became Halachic Midrash, while what related to the ethical and spiritual life of the people became Agadic Midrash. And though we are told time and again that Judaism was nothing but legalism, it is a fact that just as in the Bible Agada predominates by far over Halacha, so the Agadic Midrash is far more extensive than the Halachic. It enjoyed the respect of teachers and the affection of the people, and there were times when it was more in demand than the Halacha. Said R. Isaac: "Formerly, when money was plentiful, people were anxious to hear a word of Midrash and a word of Talmud; but now when money is scarce, and particularly when we are sick from persecution, people are eager to hear a word of Scripture and a word of Agada."[32]

A complete study of the Agada as a species of Jewish literature would include a survey of the Apocrypha and Pseudepigrapha, as well as the New Testament, which Renan has called the masterpiece of the Agada.[33] Philo and the Church Fathers, also, would have to be considered. Such a survey would throw light on the nature of the Agada, and its peculiar appeal to the Jewish mind, as well as its vast influence and ramifications. But as "the day is short and the work is great" (to say nothing of the sluggishness of the laborer and the Chairman's gavel), we must not go too far afield. The talmudic Agada in itself presents a wellnigh boundless realm. We meet it wherever we

[31] Neh. viii, 8.
[32] Pesiqta (ed. Buber), p. 101b.
[33] Histoire du peuple d'Israel, V, p. 321.

turn in the literature of the Talmud. First, in the Tannaitic Midrashim—Mechilta, Sifra, and Sifre; then in the Mishna and the Tosefta; then on almost every page of both Gemaras; and, finally, in that vast collection of Midrashim which came into existence upon the completion of the Talmud, and which form the particular domain of the Agada. Time was when these Midrashic works were held to be of ancient origin, largely because of erroneous attribution of their authorship to the leading names they marshaled. Genesis Rabba, for example, was ascribed to R. Hoshaiah the Great, because his name is the first cited; Pirqe d'R. Eliezer was referred to R. Eliezer b. Hyrqanos, because of the prominent part he plays in those charming homilies; the Pesiqta was attributed to R. Kahana, because the name of R. Abba bar Kahana appears in its opening section. A critical examination of the style and contents, however, has shown the error of these attributions. With the exception of the Tannaitic collections I have named, the whole Midrashic literature, as we have it now, doubtless came into being in the Geonic period, though we know from references in the Talmud that Agadic books existed in very early times. The compilation of the Talmud stimulated the separate collection of the Midrashic material. Perhaps the conditions of life, also, were responsible for increased interest in the Midrash, and particularly the Agadic Midrash. Anyway, it was after the close of the Talmud that the Midrashim began to multiply, although, of course, a great deal of their material was drawn from older sources.[34]

In their present form, these Midrashic works may be divided in the following four classes:

First, exegetical: the aim of which is primarily to construe and explain Scriptural texts. Among these may be named Genesis Rabba, Canticles Rabba, Lamentations Rabba, and parts of Exodus Rabba. Second, homiletical: comprising what formed originally public addresses or sermons; such as Tanchuma, Pesiqta d' Rab Kahana, Pesiqta Rabbathi, Leviticus Rabba, Deuteronomy Rabba, and parts of Exodus Rabba. Third, a group of works

[34] Cf. Weiss, Dor Dor Wedoreshaw, II, p. 201 ff.; IV, p. 184 ff.

representing neither exegetical efforts nor public addresses, but conscious literary compositions on Agadic themes, and attributed, for one reason or another, to ancient authors. Here we have Pirqe d'R. Eliezer, Tanna d'be Eliyaha, Rabba and Zuta, which contains passages from a work by the same title quoted in the Talmud, as well as passages from public addresses, yet seems to be an independent literary composition; Agadath B'reshith, Midrash Asepha, Midrash Tadshe, and Othioth d'R. Aqiba. The latter, containing an admixture of cabbalistic material, serves as a connecting link with the fourth group, namely, the mystical Midrashim, which also sprang up in that period, such as Sefer Yetsira, Sefer Hekaloth Rabbathi with the Shiur Qoma, and many others.[25]

Unfortunately, the Midrashim did not escape the usual fate of books; of the making of them there was no end, and not a few became a weariness of the flesh. The effort to produce Midrashic works led into all manner of exaggerations and artificialities, as in "The Letters of R. Aqiba", where homiletic pranks are played with letters of the alphabet, or in "The Measure of the Height", where exegetic ingenuity is exercised on the determination of the dimensions of the Deity. Dilettanteism and artifice in this case, as in others, led to decadence, and provoked R. Sherira Gaon to the impatient remark: "There is no end nor object to the Agadoth" (אין סוף ותכלה לאגדות).[26] None the less, the popularity of the Agada prevailed, as we may infer from the compilations that were produced one after the other such as the Yalqut Shimeoni, the Yalqut Machiri, the Midrash Ha-Gadol, and that classic collection of cabbalistic Agada—the Zohar.

Vast and varied as is the domain of the Agada, the student can not fail to detect its principal aims and leading themes. The aims of the Agada may be summed up as follows: the spiritual enlightenment, the ethical education, and the moral forti-

[25] Cf. Zunz, Got. Vortr., chapter on Organismus d. Hagada (2d ed.), p. 316 ff.; Sifra (ed. Weiss), Introduction, p. vii.

[26] Cf. Weiss, Dor Dor, IV, p. 152 ff.

fication of the people. It was the aim of the Agadic teachers to help the people penetrate beneath the outward garb of the religious Law into the inner significance and beauty of Religion —to make them appreciate the soul and secret of Religion. Moreover, they strove to develop the moral sense of the people, and to habituate them all, both high and low, to a life in accordance with the highest ethical standards. And, finally, they sought to fortify the people morally against the perils and hardships surrounding them, which they did by nourishing a noble pride in the achievements and the heritage of the past and a fervid hope for future glory. With these aims in view, it is natural that the themes most often met in the Agada should be God, the Thora, Israel, the heroes and teachers of Israel, Israel's relation to other peoples, the world to come, as well as various aspects of religious thought and ethical conduct. It is equally natural to find in the Agada time and again vindications of Jewish teaching against attacks of critics, both Jewish and non-Jewish. Indeed, it is to the Agada that one must go if one would form an idea of the religious concepts and ethical ideals that governed the people.[87] The Halacha was the crystallization of those concepts and ideals, their reduction to law and regulation; the Agada kept them flowing, moving, alive—it was the breath of life in the religion and morality of Israel. "Whoever has Midrash but no Halacha", said a teacher, "is like a strong man without armor. Whoever is master of Halacha, but without Midrash, is a weak man clad in armor. But he that possesses both is a strong man armored."[88]

The Agada, however, was not devoid of method. As against the thirteen rules of Halachic interpretation, formulated by R. Ishmael,[89] in succession to Hillel's seven, R. Eliezer b. Jose Ha-gelili, the famous Agadist, put forth thirty-two rules for the

[87] Cf. the fine chapter on the Agada in Herford's "Pharisaism" (p. 226 ff.).

[88] Aboth d'R. Nathan XXIX (ed. Schechter), p. 89; see, also, the text of the passage: כל מי שיש בידו מדרש ואין בידו הלכות לא טעם טעם של חכמה כל מי שיש בידו הלכות ואין בידו מדרש לא טעם טעם של יראת חטא

[89] Cf. Sifra (ed. Weiss), p. 1 ff.

Agadic interpretation of the Thorah.[40] A consideration of these rules must convince the modern student that no matter how far-fetched some of the Agadic constructions may seem, they were not arbitrary, but proceeded from a definite and commonly accepted method. However, into an analysis of those rules we can not enter here. What they serve to emphasize is that the Agada was exegetical in its origin, and that no matter what forms it assumed in the course of time, and how vast and varied grew the range of its material, it never lost touch with the text of Scripture. Of the Agadic teachers it may be said truly that nothing human was strange to them; they spurned nothing that could serve their purpose; they went for illustrations to every realm of human knowledge and experience and, being keen observers, as well as eager students, they contrived to enrich their teaching with all manner of lore and learning. Considerable versatility is necessary for a proper appreciation of the Agadists. Withal, they never drifted away from the Bible. Whether their ideas were drawn from the text, or read into it—whether, to use Professor Strack's phrase, they were *Auslegung* or *Einlegung*[41]—the contact remained. It served as unceasing stimulus.

Perhaps we can get an idea of both the aim and the manner of the Agadists by a few illustrations, taken from what is well nigh an infinite treasure-house, and we may use the exegetical thread to lead us through what might otherwise prove a hopeless labyrinth.[42]

Nothing is more frequent in the Agada than an ingenious interpretation of a whole verse, which by an original division or combination of words yields an entirely fresh and unsuspected sense. This is what makes for the constant element of surprise

[40] Cf. Midrash Ha-Gadol (ed. Schechter), p. 18 ff. The authorship of these rules is now disputed in Bardowicz, Die Abfassungszeit d. Baraita d. 32 Normen (Berlin, 1913).

[41] Cf. Einleitung in d. Talmud (4th ed.), p. 119.

[42] Cf. Midrash Tannaim to Dt., p. 205: אין לך בתורה אפילו אות אפילו תיבה ואין צריך לומר פסוק שאין לו כמה מעמים שנא' כי לא דבר רק מכם ואם רק הוא מכם לפי שלא התבוננתם ופלפלתם במעמו כהוגן

in the Agada, which is one of its chief fascinations. Take, for example, Psalm cxix, 160: ראש דברך אמת ולעולם כל משפט צדקך. In the Revised Version we find: "The sum of Thy word is truth; and every one of Thy righteous judgments endureth forever." In the Authorized Version the first half of the verse reads: "Thy word is true from the beginning"—leaving us in doubt, however, as to whether this means from the beginning of time or the beginning of the word. But this is how the Agadist interpreted this text: "From the beginning of Creation, the beginning of Thy word was truth: every dispensation that Thou visitest upon Thy creatures, they acknowledge as righteous and accept faithfully. There is no creature that could maintain that two Powers had created the universe; for Scripture does not use the verb in the plural, but in the singular; it does not say ויאמרו אלהים or וידברו אלהים or בראו אלהים but ויאמר, ברא, and וידבר".[13] Ingenious construction of a text, thus, yields a lesson on the righteousness, as well as the unity, of the Creator. No doubt, it was directed against certain skeptics who questioned these ideas, perhaps members of the gnostic group, against whom the Agada repeatedly sounds warning. עם שונים אל תתערב (Prov. xxiv, 21), the Authorized Version translates: "Meddle not with them that are given to change." But according to the Agadist it means: "Meddle not with those who say that there are two deities in the world (שונים), for they will surely perish from the world."[44] Such construction may offend the mere grammarian; others will delight in it.

But the Agadists were fond of teaching not merely by the variation of a verse, but also by exploitage of particular words. By a slight change in the reading of a word, its meaning is changed; practically the same word thus yields various meanings. To a large extent this was a matter of correlated ideas. Association of ideas was a great force in the Agada, as it is in all poetry, in all creative work. No wonder the earliest anonymous

[43] Cf. Gen. Rabba i.

[44] Cf. Tanchuma, בהעלתך, 17 (ed. Buber), Nu., p. 52; Midrash Tannaim, p. 202 f.

Agadists were called *Doreshe Hamuroth,* which Professor Bacher would construe to mean "interpreters by means of association".[45] Take, e. g., Prov. viii, 30. ואהיה אצלו אמון. The Authorized Version translates: "Then I was by Him, as one brought up by Him." R. Hoshajah the Great used this verse in opening a sermon on the Creation of the World, in connection with the first verse of Genesis. He took the word אמון. This word, he says, may mean: either, a teacher, pedagogue (cf. Nu. xi, 12); or, veiled, covered (cf. Lam. iv, 5); or, hidden (cf. Esth. ii, 7); or, great (cf. Nah. iii, 8); or, finally, אמון may mean craftsman, master builder, artist. The Thorah says: "I was the Lord's instrument". As a rule, when a human king builds a palace, he does not build after his own notions, but according to the ideas of an architect; nor does the latter follow his own sweet will, but he has before him parchments and charts containing the arrangement of chambers and doors. Similarly, the Lord looked into the Thorah, and created the World. "With ראשית the Lord created the World", says the Thorah; and ראשית refers to naught but the Thorah (cf. Prov. viii, 22: תורא קנני ראשית דרכו).[46]

A single instance like this affords an idea of the skill, as well as the scope, of the Agada. We have here Biblical learning in the ready conjunction of passages; philology, in the elucidation of the various meanings of the word; observation, in the example from architecture; analogy of the material and the spiritual, in the comparison of the Divine Builder and the human; and, finally, substitution of words on the ground of provable kinship. Through it all, however, one vitalizing factor is at work: the constructive imagination of the Agadist; and one purpose: spiritual and ethical instruction.

Take another illustration: אשרי נשוי פשע כסוי חטאה (Ps. xxxii, 1). The Authorized Version translates: "Blessed is he whose transgression is forgiven, whose sin is covered." The

[45] Cf. Agada d. Tan. (2d ed.), p. 29 f.; also, Bacher, D. Proömien d. alten jüd. Homilie, p. 3, and passim.

[46] Gen. Rabba i; cf. Wünsche's translation, p. 1, note.

form of the verb is rare, to say the least. R. Berachiah, in the name of R. Simon bar Ami, construes נשוי differently. He derives it from נשא "to exalt". "Happy the man", he says, "who is superior to his sin, and whose sin is not superior to him. It is written: לפתח חטאת רובץ (Gen. iv, 7): 'Before the door couches sin.' It does not say: חטאת רובצת but חטאת רובץ 'At first sin is weak as a woman, but gradually it grows strong as a man'". R. Aqiba remarked: "At first it is as fine as the thread of a spider, but in the end it becomes as strong as the rope of a ship" (cf. Isaiah v, 18). R. Isaac said: "At first it is like a visiting wayfarer; then it becomes master of the house." Apropos of this, R. Tanhuma bar Maryon related the following: "In Rome there are dogs that are very sly in getting their food. One of these dogs will lie down near the stand of a baker selling bread in the street and pretend to be asleep. When the baker has fallen asleep, the dog will steal a loaf, and when the baker wakes up the bread is gone." R. Abba said: "The evil desire is like a worn-out robber who sits at the cross-roads and demands of every passer-by: 'Give me what you have!' Finally, a wise man comes along. He realizes that the highwayman is too weak to rob him, and so he falls upon him and beats him. Thus, the evil desire ruined numerous generations; but when Abraham arose, and realized its impotence, he began to beat and subdue it."[47]

But, mere emphasis on a particular word sufficed for the purpose of the Agadist. Take, for instance, the well-known verse: "Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live by them"; אשר יעשה האדם וחי בהם (Lev. xviii, 5). In connection with this verse, R. Jeremiah said: "Whence do we know that even a Gentile who fulfills the Thorah is like a High Priest? From the teaching: 'If a man do, he shall live by them.' Similarly, Scripture says not, 'This is the Law of the Priests, the Levites, and the Israelites,' but rather, 'This is the Law of man, O Lord God!'

[47] Gen. Rabba xxii.

II Sam. vii, 19); זואת תורת האדם אדני יהוה. Again, Scripture says not, 'Open ye the gates and let enter Priests and Levites and Israelites,' but rather, 'Let the righteous people which keepeth the truth enter in!' (Is. xxvi, 2). Nor does it say, 'This is the gate of the Lord into which Priests, Levites, and Israelites shall enter,' but rather, 'Into which the righteous shall enter' (Ps. cxviii, 19). And then Scripture does not say, 'Rejoice in the Lord, O Priests, Levites, and Israelites!' but rather, 'Rejoice in the Lord, O ye righteous!' (Ps. xxxiii, 1). And, finally, it does not say, 'Do good, O Lord, to Priests, Levites, and Israelites!' but rather היטיבה ה' לטובים 'Do good, O Lord, unto the good!' (Ps. cxxv, 4). It is clear, therefore, that even a Gentile that performs the Thorah is like a High Priest."[48]

Often the Agadists achieved their object by play on words. One marvels at their adroitness and fertility. Take, for instance, the well-known text: תורה צוה לנו משה מורשה קהלת יעקב "Moses commanded us a law, the inheritance of the congregation of Jacob" (Deut. xxxiii, 4). Needless to say, this text was a favorite with the Agadists; every word was an incentive. משה signifies that inasmuch as Moses suffered for the Thorah, it was called by his name. קהלת יעקב means that "ye shall form one band and not many factions". But none more suggestive than the word מורשה. Said an Agadist: "Don't read מורשה (inheritance), but מאורסה (betrothed), which is to say that the Thorah is betrothed to Israel (cf. Hos. ii, 21), and is like another man's wife to the nations of the world, as it is written: 'Can a man take fire in his bosom? Can one go on hot coals? So he that goeth in to his neighbor's wife!'" (Prov. vi, 27-29). Whether the Agadist had in mind the difficulty experienced by the non-Jewish world in the adoption of Jewish ideals, or the inherent incongruity between Judaism and general civilization—ideas concerning which Nietzsche and Chamberlain and others have had their own say—this I do not know; but the importance of the interpretation can not escape us. The

[48] See Sifra (ed. Weiss), p. 86a; cf. ibid., p. 85b.

Thorah is Israel's special duty and domain; she is betrothed to him. "Even an individual man of Israel who has learned words of Thorah, but has gone to other places (and neglected the Thorah), let him not be ashamed of coming back, for he may well say: "To the inheritance of my fathers I return." They made a similitude concerning this: Whereunto is this like? To a prince who had gone to a province of the sea; even after a hundred years he is not ashamed to return, for thus he says: "To the kingdom of my fathers I return." Moreover, there is meaning in the use of the word מורשה (inheritance) rather than ירשה (heritage): "Let not one of the common people say, 'As my father is not a disciple of the scholars, of what use will it be that I study Thorah?' Lo, it says: יזל מים מדליו 'There shall flow water from his buckets' (Nu. xxiv, 7): Water (Thorah) shall flow שבו חדלים מן from the poor in his midst."[49] It will be seen that of the Agadist, also, it may be said יזל מים מדליו: It always poured from his buckets; he was, in the words of R. Yohanan b. Zakkai concerning Eleazar b. Arakh, like an ever-increasing spring.

An interesting Agadic fancy plays about the Hebrew words for man and woman. R. Joshua b. Qorcha said: "Originally man was called Adam, as he was flesh and blood (*dam*). But when woman was formed as his helpmeet, he was called איש and she אשה. What did the Holy One do? He put His name (יה) between them, saying: 'If they walk in My ways and keep My commandments, lo! My name will be fixed between them and save them from all trouble. But if not, I shall take away My name from them, and they shall each become אש (fire), consuming each other as fire consumes fire!'"[50]

No less fertile a field did the Agada find in the very letters of Scripture. Take the very first letter of the Bible. "Said R. Jonah in the name of R. Levi: 'Why does the story of the

[49] Cf. Sifre to Deut., p. 143b; Midrash Tannaim (ed. Hoffmann) p. 212.

[50] Cf. Pirqe d'R. Eliezer (ed. Mesquita), p. 13a.

Creation commence with the letter *Beth*? Because just as the ב is closed on three sides and open only in front, so you are not able to say what was above and below and behind the world until it was completed.'" This observation probably arose in the course of a metaphysical argument about the origin of the universe; but the way the view is stated is no less interesting than the view itself. The same Bible letter served on another occasion as a weapon against the pessimists. R. Judah b. Pazi explained that the story of the Creation began with a *Beth* in order to teach that there are two worlds, the present and the future, and also because ב is the first letter of the word ברכה (blessing). The account does not commence with *Aleph*, because the latter is the initial of אריורה (curse). The heretics might say: How can the world last, seeing it was created with the initial of אריורה (curse). Thus, the Lord said: "I shall create it with the *Beth* of *Beracha*, because I wish it to continue!" No wonder the *Aleph* was unhappy about this relegation. After all, letters, too, have their vanities; they are not angels, only letters. "For twenty-five generations," said R. Eleazar bar Hanina, "the *Aleph* complained that it had been deprived of the privilege of heading the story of Creation. But the Holy One answered: 'The World and all its fulness were created for the sake of the Thorah; some day I shall give the Thorah on Sinai, and it shall commence with thee!'"[51] This actually happened in the Decalog, which opens with the *Aleph* of אנכי (Exod. xx, 2), showing that everything comes to those that wait.

Even a missing letter ofttimes stimulates the Agadist's fancy and serves his ethical purpose. For example, it so happens that in the story of the passage of the Red Sea, in the verse, "The children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand and on their left" (Ex. xiv, 29), the word חמה (wall), is without a *Waw*, which makes it look like חמה (anger). Said an

[51] Cf. Gen. Rabba i.

Agadist: "The ministering angels wondered whether it was possible that men who had worshipped idols should walk through the sea as if on dry land. Then the sea also was filled with anger against them and sought to destroy them. That is why above it says חומה (Ex. xiv, 22), and here חמה (ib., 29). But what caused them to be saved? What was on their right hand and on their left! On their right hand, the Thorah which they were to receive, and on their left, Prayer."[52] Or, again, in the verse: "Ye shall be holy" (Lev. xix, 2), the word קדשים happens to be without a *Waw*, which makes it look like קדשים (lewd persons). "This is to teach", said an Agadist, "that if a man will walk in the ways of his Creator, he will be called holy; but whoever follows the impulses of his heart and his lust, is called a lewd person, against which we are warned in Scripture (Deut. xxiii, 18). That is why the word is spelled without a *Waw*".[53]

However, the Agada was not all exegesis. Though it originated in textual interpretation, the secret of its growth was poetry. What it lived by was not hermeneutics, but rather the qualities of insight, imagination, and sympathy—the essential qualities of poetry. The Agada, in effect, is the poetic element in Israel's literature. It is spontaneous, romantic, lyrical. Its ethics is lyrical, as is its religion. Of course, the Halacha, too, is ethical; its object, also, is holiness. But it is ethics by and through law. Law is neutral, impersonal. The Agadists are lyrical, subjective, personal in their ethical monitions. They are original. They do not merely quote; they create. They have their favorite sayings, apothegms, which mirror their own temperament and experience. Their teachings are admonitions, not laws; and admonition is always personal; it springs from personal feeling and wisdom. That is why so much of the ethical instruction contained in the Agada has an intimate ring; it is not disputatious and didactic; it is anecdotal and admoni-

[52] Cf. Mechilta (ed. Hoffmann), p. 54.
[53] Cf. Midrash Agada (ed. Buber), II, p. 44.

tive. Hillel saw a skull floating on the surface of the water. He said to it: "Because thou drownedst others, they have drowned thee, and at the last they that drowned thee shall themselves be drowned."[54] Again, Hillel, after his lecture, was wont to walk with his disciples. Once they said to him, "Master, where are you going?" "To fulfil a commandment", he replied. "What commandment is that?" they asked. He answered: "To bathe in the bathhouse." "Do you call that a commandment?" they asked. "Certainly", he replied; "look at the statues of kings that are placed in circuses and theatres, and notice how they are cleaned and washed by their custodian, and how the latter is fed and treated as one of the great men of the land; how much more I who am created in the image and likeness of the Lord!" On another occasion his disciples asked Hillel, "Where are you going, master?" He answered, "To show kindness to a guest I have in my house". Then they asked, "Have you a guest at home every day?" And he replied, "How about that poor soul of mine? Is it not a guest in my body? Today it is here; tomorrow it is not here! This is what Scripture means", added Hillel, "by saying: גומל נפשו איש חסד; 'The pious man deals kindly with his own soul' (Prov. xi, 17)".[55] Simeon, the son of Gamaliel, said, "All my days I have grown up among the wise, and I have found naught better for a person than silence; not learning, but doing, is the chief thing; and whoso is profuse of words causes sin."[56] It so happened that one of the disciples of R. Aqiba was sick, and the sages did not visit him. R. Aqiba, however, did pay him a visit. After they had swept and sprinkled the room in his presence, the patient recovered. "Master", he exclaimed, "thou hast revived me (made me well)!" Then R. Aqiba went forth and taught: "Whoever fails to visit the sick is as if he shed blood."[57] Scores of such anecdotes might be recited. In all of them there is a subjective, lyrical note, whether they embody favorite sayings, or suggestions, or

[54] Aboth II, 7.
[55] Lev. Rabba xxxiv.
[56] Aboth I, 17.
[57] T. B. Nedar. 40a.

private prayers of the various Rabbis. The beautiful, personal prayers of the sages form a goodly part of the Agada, and they are full of the spirit of poetry.[58] Indeed, it is the spirit of poetry that breathes through the whole Agada, and, with all due deference to etymology, I don't know but the truest rendering of the very word Agada might be Poetry.

However, the Agada contains more than the poetry of individuals. What forms its chief value and beauty in many ways is the poetry of the people it has preserved in the form of legend, fable, parable, proverb, saws and instances of every kind; and the light it thus throws on the people's life and character. Indeed, in the blending of the anonymous poetry of the people with the utterances of famous Rabbis lies one of the peculiar distinctions of the Agada. The most learned Rabbis were not above the lore most cherished by the common folk and perhaps sprung from the fountain of the people's fancy, and there were moments when erudition gave way to its charms.

Of this folk-poetry the Agada contains many kinds, and I can name only a few.

First, the imagination of the people liked to dwell on the heroes of the past. Incidents in their lives it was fond of developing and embellishing. Legend is the child of the people's love for its heroes; it is the people's poetic tribute to their greatness and influence.[59] Israel's devotion to the fathers naturally turned him into a maker of legends. Perhaps the legend that grew up about the death of Moses might serve as an example of its kind, of the various elements that were fused together in its creation. Let me give part of it:

When Moses perceived that the decree of death was sealed against him, he went into a fast, and drew a small circle and stood within it, and said: "Lord of the world, I shall not move hence until Thou hast done away that decree". At that moment he wrapped himself in sackcloth and rolled in dust. Then he stood

[58] Cf. T. B. Berak., 16b, 28b, etc.

[59] Cf. Wundt, Mythus und Religion II, 22, p. 403; Geiger, D. Judenthum u. s. Gesch, I, p. 100; Renan, Histoire, V, Chap. XVI; Beer, Leben Abraham's, Vorwort; Gutman, Eliyahu Ha-Nabi be-Agadoth Yisrael, in He-Athid V, p. 14 ff.

up in prayer and supplication before the Holy One, blessed be He, so that there was trembling of heaven and earth and the whole order of creation. And they said, "Perhaps the Holy One, blessed be He, has resolved to change His world". Then a Daughter of the Voice went forth and said: "There has been as yet no resolve of the Holy One to change His world, but in His hand is the soul of every living thing" (Job xii, 10).

What did the Holy One, blessed be He, do in that hour? He proclaimed in every one of the gates of every heaven that they should not receive the prayer of Moses and should not bring it before Him, for the reason that the decree was sealed. But as the voice of Moses continued, the Holy One said to the ministering angels: "Go down quickly and lock the gates of every heaven!" For the prayer of Moses was like a sword, cutting and piercing without hindrance. Then Moses said before the Holy One: "Lord of the world! well known to Thee is all the pain and sorrow that I suffered on account of Israel until they came to believe in Thy name. How much did I endure until I established among them the Thorah and the Commandments! I thought that as I had witnessed their troubles, so should I witness their happiness. But now that the time of Israel's happiness has come, Thou sayest to me: 'Thou shalt not cross this Jordan'! (Deut. iii, 27). Thou beliest Thy Thorah! For it is written: 'In his day thou shalt give him his reward' (Deut. xxiv, 15). Is this the reward of the labor of forty years that I labored until this people became a holy and faithful people?" But the Holy One replied: "It is a decree from before Me!" Then Moses said, "Lord of the world! If I may not enter alive, let me enter dead, as the bones of Joseph entered." Then the Holy One said to him: "Moses, when Joseph came to Egypt, he did not dissemble; he admitted that he was a Hebrew. But when thou camest to Midian thou didst dissemble." Then Moses pleaded: "Lord of the world! If Thou wilt not allow me to enter into the land of Israel, leave me be like the beasts of the field that eat grass and drink water and see the world. Thus let me be like one of them!" Then the Holy One said to him: "It is enough!" Moses continued: "Lord of the world! If not, leave me in this world like the bird that flies in the air

in all directions and gathers its food every day and toward evening returns to its nest. Thus let me be like one of them!" But the Holy One said: "It is enough!"

Then the sun and the moon ascended from the firmament to the Divine abode and spoke before the Holy One: "Lord of the world! If Thou wilt do justice to the son of Amram we shall shine; but if not, we shall not shine." At that instant the Lord shot at them arrows and spears and said to them: "Every day there are those that bow down to you, yet you continue to shine; about My honor you are not concerned; about the honor of flesh and blood you are concerned!"

When Moses saw that he was not heeded, he went to heaven and earth and said to them: "Seek ye mercy for me!" But they replied: "Before we can seek mercy for thee, we have to seek mercy for ourselves. For it says, 'For the heavens shall pass away like smoke and the earth decay like a garment!'" (Isaiah li, 6).

Then he went to the sun and the moon and said to them: "Seek ye mercy for me!" But they replied: "Ere we can seek mercy for thee, we shall have to seek it for ourselves, for it is written: 'The moon shall be confounded and the sun ashamed!'" (Isaiah xxiv, 23).

Then he went to the stars and planets, and said to them: "Seek ye mercy for me!" But they replied: "Ere we can seek mercy for thee, we shall have to seek it for ourselves, for it is written: 'And all the hosts of heaven shall be dissolved!'" (Isaiah xxxiv, 4).

Then he went to the mountains and hills, and said to them: "Seek ye mercy for me!" But they replied: "Ere we can seek mercy for thee, we shall have to seek it for ourselves, for it is written: 'The mountains shall depart and the hills be removed!'" (Isaiah liv, 10).

Then he went to the sea and said to it: "Seek thou mercy for me!" But the sea said: "Son of Amram, what has happened today? Art thou the same son of Amram that didst come with thy rod and beat and break me into twelve fragments, so that I could not stand before thee, because of the Shechina that walked on thy right hand? What has come over thee now?"

Seeing that the sea had reminded him of what he had done in his youth, Moses cried out and said: "Oh, that I were as in months past!" (Job xxix, 2). "At the time that I stood upon thee, I was a king in the world; now I humble myself and am not heeded!"

Finally, he went to the Angel of the Presence and said to him: "Do thou seek mercy for me that I may not die!" But he replied: "Moses, my teacher, why all this trouble? From behind the curtain I have heard that thy prayer can not be heard." Then Moses put his hand on his head and cried and wept, and said: "To whom shall I go for mercy?" At that the Holy One was filled with anger against him until Moses called out this verse: "Lord! Lord! merciful and gracious God!" (Exod. xxxiv, 6).

At once the Holy Spirit was appeased and the Holy One said to Moses: "Moses, two oaths I swore: one concerning Israel to destroy them from the world when they committed that sin, and one concerning thee that thou shouldst die and not enter the land. The oath that I took concerning Israel I annulled on thy account, because thou didst say, 'O forgive!' And now thou prayest again that I should annul My will and fulfil thine, in that thou sayest, 'O, let me pass!' (Deut. iii, 25). Wouldst thou hold the rope at both ends? If thou wouldst have Me fulfil thy second prayer, then withdraw the first. And if thou wouldst have the first fulfilled, withdraw the second." When Moses heard that he said: "O Lord of the world! Let Moses and a thousand like him perish, but let not the least harm befall anyone in Israel!"[60]

Thus the legend goes on, well nigh without end. I need not dwell on the various features that form its fascination: its child-like frankness, daring, and simplicity; the elemental humanity that breathes through all this imaginary conversation—the humanity that is one of the inmost secrets of the permanent power of the Agada.

No individual, however, was great enough to absorb wholly

[60] T. B. Nedar, 39b; Deut. Rabba vi, 11; Tanchuma, Waethchannan; cf. Sefer Ha-Agada, I, p. 88 ff.

the imagination of Israel; no hero, nor group of heroes. This is an old story. It was part of Israel's character. Maybe that is why Israel produced no epic. It was the people of Israel that was paramount—*Keneseth Yisrael*—and it dominated the popular imagination. The most tender and most touching folk-poetry of the Agada pertains to the fate of Israel—his past and future, his exploits and adventures, his joys and sorrows, his tremors and triumphs; of such stuff many of the Agada's most lovely legends are made. For instance, when the edict went forth from Pharaoh that every male child should be thrown into the river, what, it was asked, did the good and true daughters of Israel do? They took their children and hid them in holes. But the Egyptians took little children of their own and brought them into the houses of the Israelites and, pinching them, made them cry. The Israelite infant would hear the other infant crying and start to cry with him. Then the Egyptians would seize him and throw him into the river. At that moment the Holy One, blessed be He, said to the ministering angels: "Go down and see my dear children, Abraham, Isaac, and Jacob, that are being cast into the river!" They descended in haste, and stood in the water up to their knees, and caught the babies of Israel and laid them upon rocks, while the Lord brought forth breasts from the rocks and nursed them."[61]

Again, when the Holy One gave the Thorah to Israel, His voice reached from one end of the world to the other, so that all the rulers of the nations were stricken with terror in their palaces and began to sing praises to the Lord. Then they all assembled with Bileam and said to him: "What is this noise that we have heard? Perhaps He is about to bring another deluge upon the world!" He replied: "The Holy One has sworn that He would bring no other deluge to the world." Then they said: "Perhaps He will send no other deluge of water, but a deluge of fire he might send." But he replied: "He has sworn long ago that He would send no deluge whatever any more, and that He would not destroy all flesh!" "Then

[61] Cf. Canticles Rabba ii; Seder Eliyahu Rabba, p. 43; Sefer Ha-Agada I, p. 50.

what means this noise?" they demanded. And he answered: "The Holy One has a precious treasure in His storehouse that was hidden with Him for nine hundred and seventy-four generations before the world was created, and He is about to give it to His children; as it is written: 'The Lord will give Strength (that is, the Thorah), to His people'" (Ps. xxix, 11). At once they all cried out together: "May the Lord bless His people with peace!" (ib.)[62]

On the other hand, when Jerusalem was besieged, the young women of Zion met in the public squares and looked at one another. One said to the other: "How do you happen to be in the street? You were never accustomed to walk about in the streets!" And the other answered: "Why hide the truth? This famine is hard to bear. I can not stand it!" Then they would join together and go about the city seeking food, but could find none. They would grope about the pillars and thus die in the open street. And their infants, their nurslings, would crawl about on hand and foot, and each one, recognizing its mother, would go up and take her breast and put it into its mouth, hoping to find milk; but finding none, it would faint and thus die in the lap of its mother.[63]

But even in its misery, the people was not without the solace of poetry. A theme on which the Agada dwelt affectionately was the relation of God to Israel, and particularly God's sympathy for His people—the fellow-suffering of the Holy One with Israel.[64] This idea became one of the most beautiful threads in the fabric of Jewish mysticism.[65] Let me give an illustration:

"At the time that the Holy One, blessed be He, sought to

[62] T. B. Zebahim, p. 116a.

[63] Cf. Pesiqta Rab., xxvi, p. 150b.

[64] Cf. Mechilta (ed. Weiss), p. 20 f.; Mechilta d'R. Simeon (ed. Hoffmann), p. 1; Sifre to Nu., § 161 (p. 62b); Pesiqta Rab., p. 141a; T. B. Meg., 29a; Lament. Rab. v, 14. Also, T. Y. Taan II, 6 (65d): שירתא חקב"ה שמו הגדול בישראל

[65] Cf. Zohar to Levit. xxvi, 44, particularly the beautiful simile of the man whose sweetheart lives in a tanner's street and makes a place he would otherwise never visit full for him of all kinds of sweet perfumes (III, p. 115).

destroy the Sanctuary, he said: 'As long as I am within it, the nations of the world can not touch it. Therefore, I shall hide my eyes from it and swear that I shall have naught to do with it until the end of time. Then let the enemies come and lay it waste!' Straightway the Holy One withdrew His right hand and put it behind Him, as it is written: 'He hath drawn back His right hand before the enemy' (Lament. ii, 3). Then the enemy entered the Temple and burned it. When it was burned, the Holy One said: 'Now there is no abode for Me on earth. Let Me remove My Presence from it and return to My old dwelling place.' With that the Holy One, blessed be He, began to weep and said: 'Woe is me! What have I done? I caused my Shechina to dwell on earth on account of Israel, and now because of their sin I have returned to My first place. Heaven forbid that I should become a mocking to the nations and a derision to men.' At that moment Metatron came and fell on his face and said: 'Lord of the world! Let me weep, but do not Thou weep!' But the Holy One replied: 'If thou wilt not leave Me weep, I shall enter a place where thou mayest not enter and weep.' This is what is meant by the verse: 'My soul shall weep in secret places!' (Jerem. xiii, 17). Then the Holy One said to the ministering angels: 'Come and let us go, I and you, and let us see My house, what the enemies have done with it!' At once the Holy One and the ministering angels went and Jeremiah before Him. When the Holy One saw the Sanctuary He said: 'Is it possible that this is My house, and this My resting place? That the foes came and did with it as they pleased?' Then the Holy One began to weep and said: 'Woe is Me, for My house! My children, where are you? My priests and Levites, where are you? My beloved, where are you? What shall I do for you? How many times did I warn you, and you did not return in repentance!' Then the Holy One said to Jeremiah: 'I am today like a man who had an only son and who prepared a marriage for him, and he died under the marriage canopy. Art not thou grieved for Me and My children? Go and call Abraham, Isaac, Jacob, and Moses from their graves, for they know how to weep.' Then Jeremiah said: 'Lord of the world! I do not know where Moses is buried.' The

Lord said: 'Go and stand on the bank of the Jordan and raise thy voice and call: "Son of Amram! Son of Amram! Stand up and behold thy sheep torn by the enemy!" Jeremiah at once went to the cave of Machpelah and said to the Fathers of the World: 'Arise! for the time has come for you to pray before the Lord.' 'Why?' they demanded. And he said: 'I do not know.' For he feared that they might say: 'In thy days this has befallen our children!' Then Jeremiah left them and stood on the bank of the Jordan and called: 'Son of Amram! Son of Amram! The time has come that thou art wanted before the Holy One!' 'What has happened that I am wanted before the Holy One?' asked Moses. And Jeremiah replied: 'I do not know!' Then Moses left him and went before the ministering angels, whom he knew from the time of the giving of the Law. He said to them: 'O, ye servants on high! Do you not know why I am wanted before the Holy One?' Then they said to him: 'Son of Amram! Dost thou not know that the Sanctuary is destroyed and Israel banished?' At once he rent the garments of glory in which the Holy One had clothed him, and put his hand upon his head and began to cry and weep until he was heard by the Fathers of the World. Straightway they also rent their garments and put their hands on their heads and cried and wept until they reached the gates of the Heavenly Sanctuary. When the Holy One saw them, what the Prophet speaks of took place: 'In that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth' (Isaiah xxii, 12)—which it would be impossible to say but for Scripture stating it—and they went weeping from gate to gate like a man mourning the death of a dear one. And the Holy One mourned and cried: 'Woe unto the king who was happy in his youth, but was not happy in his old age!'"[66]

Nor had it been easy for the Shechina to leave the Sanctuary. "It reminds us", said an Agadist, "of a king who left his palace in anger. As he left, he kept on coming back and touching and kissing the walls of the palace and the pillars, and weeping and saying: 'Farewell, my beloved palace! Farewell! Farewell, my

[66] Lament. Rab., Pethichta.

royal house! Farewell, my precious dwelling! Farewell! Farewell forever!' Thus, when the Shechina was departing from the Sanctuary, she kept on coming back and touching and kissing its walls and pillars and weeping and crying: 'Farewell, my holy house! Farewell, my royal house! Farewell, my precious house! Farewell! Forever, farewell!'"[67]

Under the circumstances it was not only Israel that needed comfort; the Lord, too, needed it. The Prophet calls: "Comfort ye, comfort ye, my people!" (Isaiah xl, 1). Read", said an Agadist, "Comfort Me, comfort Me, my people!" As is the custom in the world, if a man has a vineyard and highwaymen have come and destroyed it, whom do they comfort—the vineyard or the owner of the vineyard? Similarly, if a man has a house and highwaymen have come and burned it, whom do they comfort, the house or the owner of the house? Thus, says the Holy One, I had a vineyard, and Nebuchadnezzar came and laid it waste, and drove you into captivity, and burned My house. It is I that need to be comforted. Comfort Me, comfort Me, O my people![68]

But the imagination of Israel robbed even History of its sting, Babylon of its victory. As Jeremiah left Jerusalem, the Agada tells us, an angel descended from heaven, and planting his feet on the walls of the city, he split them and called out: "Let the enemy come and enter the house whose master has departed, and let them despoil and destroy it. Let them enter the vineyard whose keeper has abandoned it and left, and let them cut down its vines! Lest ye boast and say that you had conquered it. A conquered city you have conquered! A slain people you have slain! A burned house you have burned!" Then the enemy entered and built a platform on the Temple mount. It chanced to be the spot on which King Solomon had sat and taken counsel with the elders how to beautify the Temple. There sat the enemy and took counsel how to burn the Temple. While they were thus conferring, they raised their eyes, and behold! four angels were coming down, bearing four torches, which they

[67] Ibid.

[68] Pesiqta Rab., p. 139a.

put to the four corners of the Temple, setting it on fire. When the high priest saw the Sanctuary burning, he went up to the roof of the Temple, and with him hosts of young priests, bearing the keys of the Temple. They said before the Holy One: "Lord of the world! Seeing that we have failed to be true keepers before Thee, here are the keys of Thy house, which we return to Thee." And they cast them up towards heaven. There appeared something like the palm of a hand and took them. Then the high priest started to depart. The enemy seized him and slew him beside the altar on the spot where he was wont to bring the daily offering. His daughter came out, running and crying: "Woe is me, my father! My darling father!" They seized her and slew her, and mingled her blood with the blood of her father. When the priests and Levites saw that the Sanctuary was burning, they took their harps and trumpets and threw themselves into the fire and were burned. When the young women who were weaving the Curtain saw that the Sanctuary was burning, they cast themselves into the fire and were burned.[**]

However, the Agada left not the people without the good tidings of hope. This is shown by the following beautiful story told in the name of the Prophet Jeremiah:

"As I was going up to Jerusalem" (after the destruction), Jeremiah relates, "I raised my eyes and saw a woman sitting on top of the mountain, dressed in black, and her hair loose, crying and pleading, 'Who will comfort me?' And I was crying and pleading, 'Who will comfort me?' Then I drew near to her and spoke to her, saying, 'If thou art a woman, speak to me; and if thou art a spirit, depart from me!' And she replied: 'Dost thou not know me? I am the woman who had seven sons. Their father went to a far-off country. While I was still weeping for him, people came and said to me, "The house has fallen upon thy seven sons and killed them." Now I know not for whom I should weep and for whom let my hair loose.' Then I said to her: 'Thou art not any better than thy mother, Zion. And lo! she has become a pasture for the beasts of the field.' And she answered: 'I am thy mother, Zion! I am the

[**] Pesiqta Rab., p. 131a.

mother of the seven!' And I said to her, 'Thy affliction is like the affliction of Job. Job lost his sons and daughters, and thou didst lose thy sons and daughters. Job lost his gold and silver, and thou didst lose thy gold and silver. Job was thrown upon the dunghill, and thou art become a dunghill. And just as the Holy One returned and comforted Job, so He is certain to return and comfort thee.' "[70]

But the deeper we go into the Agada, the more we get to feel one thing about it, namely, that what animated it was the spirit of wonder. Mr. Watts-Dunton, the great critic and poet, who died recently, has pointed out that "there are two great impulses governing man, and probably not man only, but the entire world of conscious life—the impulse of acceptance—the impulse to take unchallenged and for granted all the phenomena of the outer world as they are, and the impulse to confront these phenomena with eyes of inquiry and wonder". If the Halacha embodied the spirit of acceptance, the Agada was the child of wonder. Out of the spirit of wonder has come all the poetry and religion of the world. The sense of wonder may revel in the uncommon, the immense, the miraculous, but it makes for the romance of life and, by its very reveries, reveals something of the true secret, the hidden splendor, the surprises and potencies of the human soul. It is wonder that lifts men above the limitations and commonplaces of earth. And it is because the whole Agada is a web woven by the spirit of wonder, that one must love it. Men may go to it for all sorts of things: for light on ancient history, for help on the origin of other religions, for information on social and economic doctrine, for philosophic and theologic study. But all this is secondary. It is like a modern metaphysician's dissection of Dante. Above all, the Agada is Poetry. Its first significance lies in itself, as a form of the creative, poetic genius of Israel's soul. As for myself, I love those old tales of wonder. I like to read that when the Lord said to Moses: "This rod thou shalt take in thine hand" (Ex. iv, 17), He referred to a remarkable rod, indeed. It was the rod that had been made in the twilight of Creation and had

[70] Pesiqta Rab., p. 131b.

been handed over to Adam in the garden of Eden. From him it descended to Enoch, and from Enoch to Shem, and then to Abraham, and to Isaac, and finally to Jacob, who took it with him to Egypt. There it was handed over to Joseph; but when Joseph died, his house was robbed, and the rod got into the palace of Pharaoh. Jethro was one of Pharaoh's magicians; he saw the staff and coveted it. He took it and planted it in his garden. But no man could come near it, until Moses reached the land of Midian. He entered Jethro's garden, and seeing the rod he read the inscription on it, and stretched forth his hand and took it. When Jethro saw it, he exclaimed: "This is the man who is destined to redeem Israel from Egypt!" Therefore, he gave him Zipporah, his daughter.[71] No less eagerly do I read that when the Holy One gave the Thora, a wondrous silence fell on all Nature: no bird chirped, no fowl flew, no ox lowed, the wheels of heaven stirred not, the seraphim ceased their cry of "Holy", the sea did not move, but the whole world was still and silent, and the Voice resounded: "I am the Lord thy God!"[72] I like to know that when the Holy One gave the Thora at Sinai, he showed Israel marvelous wonders with His voice. How so? When the Holy One began to speak, the Voice went forth and encircled the whole earth. The Israelites heard the Voice. At first it came from the north, so they ran to the north to receive it; and then into all directions. Then it turned toward them from heaven, and they lifted their eyes to heaven. Just then it addressed them from the earth. The Israelites marveled and asked one another: "Where can Wisdom be found? And where is the place of Understanding?" (Job xxviii, 12).[73]

There is none with soul so dead as to miss the beauty of these tales, or fail to realize what part both their production and possession must have played in the life of Israel, though, I must add, their full charm can be enjoyed only by one reading them in their original tongue and setting. Then only the whole sig-

[71] Pirqe d'R. Elieser, p. 46b.
[72] Exod. Rab. xxix.
[73] Tanchuma, Exod., p. 13.

nificance of the simplicity, naivete, intimacy, directness, spontaneity, and humor of their vivid and picturesque style can be appreciated. No wonder Heine—whose lines in "Jehuda ben Halevi" contain as fine an appreciation of the Agada as was ever penned—called the Agada a garden of poetry and fancy in which the Talmudic student sought refuge and refreshment from the battle-fields of the Halacha.

Has this sketch afforded a glimpse of the many-sided beauty and fascination of the Agada? More than that I can not hope to have done. Time and again in recent years it has been pointed out of what worth the Agada is to the understanding of the Gospels and kindred subjects.[74] Of old, Rabbis now and then disputed about the authority of the Agada.[75] They might as well have quarrelled about the official status of a sunset. The chief significance of the Agada lies in what it has meant to the spiritual life of the Jew. There it has formed the element making for freedom, spontaneity, and poetry. As such it is a most eloquent protest against those that have been wont to paint Judaism as naught but a soulless legalism. Moreover, the Agada has been not only a unique product of the Jewish genius, but also one of perennial popularity. It is a flower that has ever bloomed afresh in the garden of Israel. It has enriched the life, the literature, and the liturgy of the Jew.[76] It has throughout the ages given force and flavor to the Jewish sermon:[77] from Johanan to Jellinek, from Meir to Maybaum, from

[74] Cf. Schechter, Some Rabbinic Parallels to the N. T., J. Q. R. XII, p. 415 ff. Krauss, Jews in the Works of the Church Fathers, J. Q. R. V-VI; Schapiro, Haggad. Elemente im Koran.

[75] Cf. Krochmal, More Nebuche Ha-Zeman (3d ed.), p. 230 ff.; Azariah dei Rossi, Meor Enayim, Imre Bina XV; Rappaport, Erech Millin s. v. Agada.

[76] As to influence of the Agada on the Piyyut, cf. Delitzch, Z. Gesch. d. jüd. Poesie, p. 145 ff.; Dukes, Z. Kenntn. d. n.-h. rel. Poesie, p. 30 ff.; Zunz, Synag. Poesie, p. 117; Elbogen, D. jüd. Gottesd., p. 288 ff.

[77] For influence of the Agada on the development of the sermon, cf. Zunz, Gott. Vortr., Chap. XXII f.; Bacher, Die Proömien d. Alten jüd. Homilie.

Hoshaya to Hirsch. After periods of neglect, it did not fail to recover the heed and heart of the people. And at the present moment there are many signs, as I said at the outset, of a widespread revival of interest in it.

To this modern renewal of the Agada, none have contributed more than four men who have gone to their rest within the last few years: Buber, Friedmann, Bacher, and Wünsche—the devoted editors of many Midrashim, the learned explorer and exponent of the Agada, and the tireless Christian translator of the Agadic portions of the Talmud and Midrashim. The threefold cord of these illustrious teachers shall not easily break; it will serve to tie men more and more to the priceless treasures of the Agada.

Rabbi Kohler—The privilege was mine of reading in advance this interesting and scholarly paper of my dear friend, Dr. Enelow. It was indeed a privilege which I appreciated. But I conceive my duty as leader of the discussion to be to present another phase of the subject, and this I shall endeavor to do.

However, I must say at the start that I endorse every word that has been said in characterization of the Agada. I differ, however, in regard to the etymology of the word, both from the theory of the late lamented Professor Bacher, and somewhat from the argument set forth by Dr. Enelow. I would derive the word from *v'higgadta* of Ex. xiii, 8, "And thou shalt relate."

Throughout the Talmud the Halacha is represented as of paramount importance, since on it rests the proper observance of the law. Therefore we are told that since the destruction of the Temple the majesty of God dwells only within the four volumes of the Halacha. The Halacha speaks with authority, was the product of the schools, and only the ordained teacher might establish a new Halacha. The Agada, on the contrary, was not bound by strict rules. It was the creation of the people and of the preacher for the people. It was, as Dr. Enelow has said, the poetry of the Jewish people. It was originally by no means a mere explanation, but rather an amplification and embellishment of the Scripture, a free, personal narrative, with

an appeal to the imagination or emotion of the hearer or reader, as a rule.

As Dr. Enelow correctly said, the Bible contains very much Agadic material, particularly in the later, post-exilic portions. For example, in the Elijah stories there are many Agadic elements, as may be seen particularly in the reference in Malachi to Elijah as the precursor of the Messiah. To understand the origin and character of the Agada correctly then, we must study the much-neglected Apocryphal and Apocalyptic literature, Josephus and other Hellenistic writings. There we can see how the Scriptural narratives of the Biblical heroes, Adam, Noah, Abraham, Moses and the others, have been expanded and enriched, and raised to a loftier plane of ethics and spirituality by the Agadists. All these characters lived in folk-lore, chiefly in Hassidean or Essene folk-lore, long before they were sketched in fragmentary, Midrashic form. Careful study reveals foreign influences, Persian, Babylonian, Greek, Roman, and even Christian and Mohammedan, that helped in shaping them, either by assimilation or contrast. And by comparing the narratives in the older works, such as the Book of Jubilees, the Testament of Abraham, the Testament of Job, and others, with their parallels in the later Midrashic books, we can trace their gradual growth, and the evolution of the Agada throughout the ages. The Testament of Job, for example, I find to contain a far more original Agadic life of Job than does the Talmud or Midrash.

A few salient characteristics of the older, historic Agada may be enumerated. For instance, it exhibits a decided *horror vacui*. Each person and event must have a definite date and place in the chronological system, which, in turn, is arranged with reference to the coming of the Messiah. Of all this our Talmudic or Midrashic Agada has but a dim recollection, preserved in part by Rabbi Jose b. Chalafta in his *Seder Olam*.

Furthermore, the working out of the principle of retribution is a striking characteristic of this older Agada. This is illustrated by the Exodus story and the story of Cain. Another characteristic is the assumption that the first generations of men were possessed of all ancient knowledge, particularly of secret lore, and were the inventors of the arts and sciences of the

ancient nations. The extent of Babylonian, Egyptian, Parsee and Hellenic influence in this conception has not yet been satisfactorily determined by scholars.

All in all I find our Midrashic, as well as Talmudic and Targumic, Agada to be but scattered fragments and reminiscences of a much larger historic Agada. This, and not the exegetical Agada, I regard as the older and original Agada. This was followed in the course of evolution by the allegorical or symbolic Agada, the product of the *Doreshe Reshumoth* and *Doreshe Hamuroth,* the Hellenistic allegorists, who made it their special concern to give the Scriptural text a higher ethical and spiritual meaning. They were the interpreters of Scripture to whom Philo so frequently refers. They discussed the great themes of Judaism, and whatever is preserved in Talmud and Midrash of their sayings is but a remnant of their more or less philosophical and ethical Bible exegesis. Undoubtedly they had their leading ideas, their chronological and philosophical, or theophanic and eschatological expositions written down in the *Sifre Agadta,* the use of which was later forbidden by the anti-Essene Rabbis. A strange survival of their symbolism is found in the Aristeas book, as well as in Philo, in the symbolism of the forbidden animals. Another instance of the same symbolic Agada is preserved in the *Midrash Tadshe* of Pinchas b. Ja'ir, one of the last of the Essenes.

To a later generation, beginning with the Tanna'im, is to be ascribed the third class of Agada, that artificial exegesis, which is, as Dr. Enelow states, rather a reading of thoughts into the text than a derivation from it. Illustrative of this procedure is for example Ps. cxix, 160, used in connection with the Decalog. The nations on hearing the first four commandments said, "God speaks only for his own glorification", but when they heard the following commandments, which deal entirely with the duties of man to man, they said, "The beginning of Thy word is truth", for the rest is based upon it.

To the fourth class I would assign the genuinely ethical Agadoth, such as the two lessons of Hillel, and all those similitudes or parables, such as are found also in the sayings of Jesus. They offer countless lessons concerning body and soul, duty to

self and to fellow men, truth, purity, holiness and all the moral virtues. All these Agadoth embody a higher principle of justice than does the Halacha, which is based on law alone. They emphasize the loftiest standards of conduct. When, for instance, the law says, "Thou shalt take no interest from thy brother, the fellow Israelite, but thou mayest do so from the foreigner", R. Simlai, expounding Ps. xv, says, "Wouldst thou dwell with God, thou shouldst take no interest from the non-Jew". Again, according to the Halacha, a man who had been married for ten years, without having had children, is expected, if not commanded, to take another wife, in order to build up his house. The Agada, on the other hand, tells of such a couple that came before Rabbi Simon ben Jochai, and when the wife declared that as the best of her treasures she would take with her her beloved husband, the great master said, "Where such love exists, God Himself will reward the couple with His love". They remained together and begot children. Examples of this class of Agada might be multiplied indefinitely. They show the real significance of the Agada for Jewish doctrine.

The last class consists of those eschatological Agadoth, of which the Ascension of Moses and the Testament of Abraham are typical. There is, however, a vast difference between the Jewish and Christian attitude toward the theological and eschatological doctrines expressed in these Agadoth. From the Jewish standpoint they are of extreme importance. What, for instance, would we know of the Jewish conception of the soul and of future life without them? Yet the views expressed therein were always regarded merely as the personal, subjective and controvertible opinions of the individual Rabbis to whom the separate Agadoth were ascribed. They never developed into hard and fast dogma, that restrains all reason and enforces authority and belief upon the people, as was the case in the Church. It is a serious error, if not wilful misrepresentation, of Christian theologians to regard the Agada, that often contains bold sayings concerning God and the future, as the literal beliefs of the Jewish people, and characteristic of Jewish credulity. Some mystics or fanatics may have accepted them literally. But actually the Agada merely reflects the soaring

up of the spirit of the Jew to the realm of the imagination, or, as Dr. Enelow well sums it up, as "the element making for freedom, spontaneity and poetry of the Jewish soul". The Halacha is the continuation of the work of priestly codification of ritual practice, and is therefore formal and dry. The Agada is the continuation of the prophetic and poetic inspiration, a well of living waters for the thirsty soul, pouring forth comfort, hope, faith and living truth for the people. And just as the call of true religion is, not for ritualism, but for righteousness, so must the theologian and the preacher turn ever for new life and inspiration, not to the stagnant pool of the Halacha, but to the perennial well of the Agada.

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REVIEW OF "AL-HIDAJA 'ILA FARAID AL-QULUB DES BACHJA IBN JOSEF IBN PAQUDA, AUS ANDALUSIEN, IM ARABISCHEN URTEXT ZUM ERSTEN MALE NACH DER OXFORDER UND PARISER HANDSCHRIFT, SOWIE DER PETERSBURGER FRAGMENTEN", HERAUSGEGEBEN VON DR. A. S. YAHUDA

RABBI ISRAEL BETTAN

As described on the title page, this is the original Arabic text of Bachya's philosophical work, edited in its complete form for the first time with critical introduction by Dr. A. S. Yahuda. Whether Bachya is to be put in the foremost rank of the Jewish philosophers of the middle ages or not, may be a fit and proper subject for critical study and discussion, but that to his *Chovoth Halevovoth,* because of the widespread, salutary influence it has exerted on the spiritual life of our people, must be accorded a place of great prominence, admits of no contradiction nor doubt. For these many centuries this philosophical treatise in Judah Ibn Tibbon's Hebrew translation (1160 A. D.) has been to the Jews of Eastern Europe particularly a source of religious inspiration, a call and stimulus to a higher spiritual life. Indeed, not so much as a philosophical tractate, demonstrating logically and convincingly the all-important truths upon which Judaism rests, has it made its appeal to the popular mind, but rather as a manual for devotion and religious exaltation. The lofty ideals, the pure and intense piety of the author, his frequent appeal to the emotions, his fervor and eloquence—faults, no doubt, in a mere logician—have won for this work a place among the best known, most admired and loved literary productions of the Jewish

Arabic philosophers; and in its repeated emphasis on the essence of Judaism, its vital principles and spiritual elements, assigning to ancient custom, traditional observance, and external practice a position of unquestionable inferiority, of minor importance and significance as compared with the "duties of the heart", it stands by its very content and spirit nearer to our own time and touches our own religious life at a greater number of points than any other work that has come down to us from that classic period. The publication of the original text, therefore, edited and critically analyzed by so able a student in the field of Arabic philosophy as Dr. Yahuda is as timely in its interest as it is valuable for the new light it throws on many a difficulty.

The term, original text, if left unmodified, may prove misleading, for the editor had to deal not with one single text, but with two complete manuscripts and a variety of fragments and variants, all of which had to be closely examined, compared and sifted before this original text could be produced. The Oxford manuscript, being the most complete, and bearing evidence of being the earliest as well as the most in agreement with Tibbon's Hebrew translation, deviating from it in only a few sporadic cases, forms the basis of this edition. The Paris manuscript, next to it in completeness, presents marked textual differences, especially in the introduction to the first portal and the opening part of the second. These divergencies discovered in P. Yahuda characterizes as spurious, exhibiting a deliberate and bold attempt on the part of some scribe to bring Bachya in closer harmony with the teachings of Arabic philosophy. Thus, the first portal dealing with the question of unity is found to contain most of these changes. The fragments of the Petersburgh collection, such as contain the parts in question, seem to lend their support to this thesis, agreeing as they do on those points with the Oxford version. These fragments, incomplete in themselves, abounding in omissions of various sorts, serve only as means of corroboration and verification of the editor's choice when confronted with textual difficulties; they are seldom incorporated in the text. In all cases of wide divergence such as the variants present, the Oxford version is preferred, especially when it is found to harmonize with Tibbon's translation.

As all the manuscripts are written in Hebrew characters, it is clearly evident, as the editor willingly admits, that such was Bachya's mode of writing Arabic; the original copy, therefore, must have been written in the same manner. Yahuda, however, at a cost of much time and labor, chooses to transcribe the whole work, excepting the numerous quotations cited by the author from Biblical and Talmudic sources, into Arabic characters. It is difficult to see why so much energy had to be spent on such a thankless task, which is entirely unnecessary and can not but detract from the general value of the editor's efforts. Yahuda discovers that Bachya, in rendering the original Arabic into Hebrew characters, has made grammatical errors, unavoidable because of natural differences in the respective orthographies. But surely such inadequacies could have been pointed out without having to submit the text to such a violent change of form. The further claim that this change was made necessary by the fact that there are many Jewish students in the Orient who can not read an Arabic work in Hebrew characters, is hardly sufficient. As analogy the editor cites the case of Mendelssohn's translation of the Pentateuch, which, though originally written in Hebrew characters, must now be printed in German type if it is to be generally understood among German Jews. Whether these two cases are quite analogous only one acquainted with Jewish conditions in the East can judge, but it does not seem likely that the number of Oriental Jews who read the Arabic but are unfamiliar with the Hebrew language is very great. Yahuda also assumes that in its altered form Bachya's work will champion the cause of Judaism, its thought and ethics, among Mohammedan scholars who still seem to harbor the erroneous impression that polytheistic and anthropomorphic notions abound in the religion of the Jew and that Islam alone of all religions is based on pure monotheism—an impression which they received from Samaritans and Karaites, and especially from Jewish converts—in assuming this Yahuda is prone to exaggerate the value and effectiveness of this form of propaganda. Judaism has been before the world long enough, and if proof is all they wanted our detractors and calumniators could have been convinced long ago. On the whole, it is open to question whether an editor of

an ancient manuscript, whose duty it is faithfully to reproduce the author's work, can institute any changes therein, even such as affect only its outward form, for the convenience of the reading public, without endangering his position as a scientific investigator.

These strictures, however, are in no way meant to minimize the significance of Yahuda's work or lessen the usefulness of the service which it renders to the student of Bachya, even though he still depend, as most of us do, for his knowledge of Bachya, upon Tibbon's Hebrew translation. With the aid of the original text Yahuda has supplied us with a considerable number of corrections and supplements to the Hebrew translation, in which many an error made by the translator is rectified and a number of omissions, caused either by the translator himself through oversight, or by the interference of some censor, are restored. The list, the editor informs us, is by no means complete, comprising only the most important corrections, as to include them all a new translation were necessary, but those given cast much light on many an obscure passage, the snare and despair of most commentators, and constitute an indispensable guide for the reader of the book in its translated form. That the Hebrew text should prove inadequate and in parts even unintelligible to the general reader is not at all surprising. As pointed out by Yahuda, Ibn Tibbon, because of his constant preoccupation with Arabic thought and style, employs in his translation a terminology which can be well understood only by those acquainted with the original or, like himself, conversant with Arabic philosophy and its style. In many cases he transfers the Arabic idiom into Hebrew, regardless of the difficulty thus created. Certain rhetorical passages in which the book abounds he translates so literally that they become almost meaningless. In some instances it is evident that the translator either had a corrupt text or misread some words or misunderstood them. Oftentimes the Hebrew equivalent but inadequately expresses the thought of the original. It is not seldom that, intent upon rendering Bachya's thought in Midrashic terms, he deliberately makes such changes as will suit his purpose. Occasionally he even omits whole sentences because in his opinion the thought therein expressed is

in direct contradiction to the custom and usage of the Judaism of the time. Add to all this his tendency to Hebraize Arabic words, and it is easy to see how such a translation must be inexact, incomplete and often hardly comprehensible. So long, therefore, as Ibn Tibbon's is the only translation accessible to most students, Yahuda's corrections and supplements will be of immeasurable value for the assistance they thus offer toward a better and fuller understanding of that historically important work.

But the chief importance of the reproduction of the original text lies, in the opinion of the editor, in the opportunity it thus affords of tracing the sources upon which Bachya drew. Bachya frequently quotes from the sayings and parables of the "wise" and the "pious" of other faiths, a practice which he deems necessary to defend. "I have cited", states Bachya in the introduction to his book, "not only the words of the prophets and the ancient teachers of Judaism, but also the utterances of pious and learned men of other religious professions in the hope that these illustrations may impress the reader more readily." These sayings Bachya leaves anonymous, for the probable reason that he wrote his book, as he claims, for his own private use, and only later decided to give it to the public (Y. 23-24). Yahuda sets himself the task of trying to determine the authorship of those sayings and illustrations, of tracing those quotations to their original sources. He finds that some of them ascribed by the author to the "pious" and the "wise" were taken from the Gospels after they had found their way into Mohammedan writings; some were derived from the Koran; some from the writings of the Monaquib, in which the associates of Mohammed, particularly the first caliphs, are held up as patterns of virtue and piety; some from the pseudo-ali-literature, and some from the writings of the Sufists. Yahuda gives an excellent survey of these sources, disclosing an extensive acquaintance with Arabic literature.

But there can be no doubt that Yahuda makes a grave error when on the basis of these discoveries he asserts Bachya's absolute dependence on Arabic philosophy. That Bachya was greatly influenced by Arabic philosophy, that there was a close and intimate relation between Jewish and Mohammedan thought of

the time, need not be denied. Not only Bachya's, but the works of Saadia, Gebirol, Halevi and Maimuni may bear testimony to that fact. But when the assertion is made that Bachya, more so than the other Jewish-Arabic thinkers, borrowed his ideas from the Arabic philosophers, that he received his philosophical questions and problems from Arabic sources and only attacked them from the Jewish point of view, and, above all, that he borrowed only those ideas for which he could find support in Biblical and Talmudic literature—when such a bold assertion is made, reducing Bachya to a mere mechanical slave, we may well ask for more convincing proof than the editor has found it necessary to give. The fact that the title of the book bears striking resemblance to similar works of Sufic authorship, such as "Cure for the Sickness of the Heart", "Light of the Heart", "Life of the Heart", etc., does by no means justify this rash and unwarranted conclusion. Nor can there be such absolute dependence established on the ground that Bachya in dealing with the unity of God in the first portal of his book and with the love of God in the last, thus evinced himself a faithful disciple of the Sufists, who regarded knowledge of God the highest knowledge and love of God the highest aim and purpose of man's life. Surely the Jewish sources from which Bachya quotes abundantly are not less emphatic on this head. It is altogether reasonable to assume that a movement of such pronounced ascetic tendencies as the Sufic, teaching utter indifference to worldly things and worldly pleasures and laying chief stress on the life of the spirit, would strongly appeal to an essentially religious mind like Bachya's, lending it inspiration and power. But this does not imply, still less prove, such servile intellectual dependence as the term "borrow" must inevitably convey. Yahuda seems to have fallen victim to the common, only too common, practice among certain modern critics, of crediting other peoples with a superabundance of originality, but denying the Jew any other mental resourcefulness than is required of an intellectual parasite, to steal wisely and conceal deftly.

Yahuda's examination into the sources whence Bachya derived his material, barring the successful attempt of saving a number of the author's quotations from anonymity, is of too

general a character to be more than an interesting sketch of the religious ideas, the theological questions and problems that had then stirred the Mohammedan world. It does not give us a clear notion of Bachya's attitude toward those ideas and questions, nor, lacking in specific proof, does it confirm the editor in his estimate of Bachya's relation to Arabic literature. In answer to the question as to what extent Bachya was indebted to individual Arabic writers, Yahuda can produce only one philosopher of note, Al-Ghazali, from whose writings, particularly from his Al-Chikma, Bachya seems to have borrowed freely. To substantiate this claim, he cites parallel passages from their respective works, so identical in thought and expression that Bachya must have borrowed his from Ghazali, and, according to the prevailing custom of the time, concealed the identity of his source. This conclusion, if allowed to stand, is of considerable importance, in view of the still unsettled question as to the probable date of Bachya's work. There is nothing which is more disappointing to the student of the history of our literature than the obscurity which clouds the lives of most of our writers. As a people we have never paid due and proper consideration to the individual author, viewing the product as the undeniable possession, and the author as the mouthpiece, of the entire people. And Bachya is no exception to this rule. When did Bachya live and write his work? Here, as elsewhere, indirect evidence is all we possess. It is the generally accepted belief that Bachya must have written his *Chovoth Halevovoth* before 1045, the year in which Gebirol's death occurred, for the simple reason that Bachya, in enumerating the names of those who had labored in the same field fails to make mention of Gebirol. Dr. Neumark, who supports this hypothesis, lends additional strength to the argument by producing internal evidence from Gebirol's ethical work, *Tikkun Middoth Hannefesh,* which shows Gebirol to have been influenced in some measure by Bachya's philosophical method (Geschichte der Jüdischen Philosophie, Vol. I, p. 485). David Kaufmann, in his "Die Theologie des Bachya ben Pakuda", while substantially in accord with this view, follows a different line of reasoning. He bases his argument on the fact that Bachya in his *Chovoth Halevovoth,* proves himself to be a faithful follower of the Neo-

Platonic school, uninfluenced as yet by the Aristotelian philosophy, which, about the middle of the 11th century, through the philosophical activity of Ibn Sina, had penetrated and thenceforth dominated Arabic thought (Kaufmann's Gesammelte Schriften, Vol. II, pp. 9-21). All this sort of evidence would point to the year 1040 as the probable date. Yahuda, however, dissents from this view. The solution to this perplexing question is to be found, in his opinion, in the literary dependence of Bachya on Ghazali. It was Kaufmann who, in the above-mentioned treatise, had already observed that many passages in Bachya bear "a distinct resemblance to expressions in Ghazali". But while Kaufmann ascribed such similarity in statement to a common religious outlook and mode of thinking, Yahuda sees in it indisputable proof of Bachya's dependence on Ghazali. And since Ghazali died in 1111 A. D., Bachya could not have written his work before 1100 A. D.

This conclusion, though, can hardly be accepted as final. It is extremely difficult, because seldom safe, to argue literary dependence with only a thought here and there similarly conceived and expressed to produce as evidence. The idea expressed in the parallel passages offered by Yahuda as proof for his thesis is not of a nature that might not have been entertained by Bachya independently of Ghazali. The thought is that God's wisdom is disclosed in the wonderful construction of the human body—a common enough thought—met with not infrequently in Jewish sources. *Mibsori echeze eloha* has even been taken to embody the same thought. That in describing the bodily organs they employ similar language might argue not the dependence of Bachya on Ghazali, but rather the dependence of both for their physiological information on a common source. Besides, it is not seldom found, as can be well attested by numerous instances from general literature, that a given thought necessitates a particular form of expression. The question is by no means settled yet. Had Bachya written his *Chovoth Halevovoth* in 1100 A. D., as Yahuda believes, he surely would have referred to such an important ethical work as Gebirol's. Nor would he have failed to mention Alfasi, who died in 1103 A. D., but whose fame, as Kaufmann shows, had been established in Spain

during his lifetime. The supposition that while well known to others, they had been entirely unknown to Bahya rests on a strong improbability. Of the two, the Bachya-Gebirol theory, while equally inconclusive, seems more plausible, or at least less open to objection.

But despite these critical remarks, it can not but be said that Yahuda's work forms a distinct contribution to Jewish literary criticism. It not only preserves an important classic in its original form, which viewed by itself is of no mean value, it not only completes the Hebrew text, which is marred by numerous errors and omissions, but it also opens a fertile field of study from which, if extended to the entire literature of the period, much may be expected in the future. Yahuda promises to undertake a new translation of Bahya's work. It is to be hoped that he will not be long in fulfilling this promise.

Rabbi Kohler—This paper certainly shows commendable spirit, scholarly ability and industry and application of unusual merit. The Hebrew Union College is proud today of having produced so conscientious and promising a young scholar as Rabbi Bettan. However, one thing I did miss in the paper. I found it to be rather a criticism, than a review, of Professor Yahuda's monumental work. I believe it would have been better had Rabbi Bettan given us more of an insight into the actual contents of the book. However, we may now look forward to a paper dealing with the contents of the whole *Chovoth Halevovoth,* which has been well termed one of the most important works of Jewish philosophy, particularly inasmuch as it lays stress upon the spiritual duties of the heart rather than upon mere ceremonialism. Rabbi Bettan might have stated that in his work on the theology of Bachya, Professor Kaufmann has already indicated the debt of Bachya to the Arabic Brothers of Purity. Perhaps Professor Yahuda has overestimated this. The fact that Professor Yahuda published the text in Arabic and not in Hebrew letters, to which Rabbi Bettan took exception, seems to me to have been due to his desire to establish more clearly the similarity between Bachya and Ghazali.

Rabbi Rosenau—I can not agree with the author of the

paper, much as I admire his scholarly ability and patient effort, that it would have been better had Professor Yahuda published the text in Hebrew instead of Arabic characters. Professor Yahuda had a well-defined purpose in this, as I know from a close and intimate friendship extending over more than ten years. Professor Yahuda is a Palestinian by birth, and was educated in Bagdad. He has therefore two mother tongues, as it were, Hebrew and Arabic. Because of this he is able to judge the Hebrew of the translator of Bachya, Judah Ibn Tibbon, from the standpoint of the original Arabic. And he contends that by virtue of the translator's inability to enter deeply into the fine shades of meaning of the original text, particularly of the many Arabic proverbs quoted by Bachya, the Hebrew translation does not always faithfully reproduce Bachya's actual thought. By reconstructing as far as possible the original Arabic text of Bachya, as his intimate knowledge of Hebrew and Arabic enables him to do, Professor Yahuda contends that he is able to give us the true Bachya. And by extending this practice to all the Jewish-Arabic philosophers, many of whom have been misinterpreted in the same way, he further contends that ultimately he will be in a position to give a true presentation of medieval Jewish philosophy, which up to the present time is absolutely impossible. This was his reason for giving us the text in Arabic characters, and for this we must be grateful to him. For those of us, of course, who can not read the Arabic, the introduction to the book will contain a vast amount of useful information.

Rabbi Enelow—There are two avenues of approach to the study of our Jewish classics. There is first the strictly scientific investigation, that lays stress upon chronological data, and detailed analysis. And then there is the other method of the simple and direct presentation of the contents of these classics, not so much from the scientific standpoint, but rather from the consideration of the great question, what is there in these works that gives them significance for Judaism and for mankind; what is their great, eternal message, and particularly what is the thought they bring home to us today? In both phases of

this study we Jews must naturally be interested, but I believe particularly in this last phase. We must never lose sight of the fact that these great Jewish thinkers of antiquity have not become altogether obsolete, nor lost all their meaning and significance for us. They still have a deep message for our modern Judaism and our modern Jew, and therefore it is still incumbent upon us to study them reverently and earnestly. And in this connection I may be permitted to say that we certainly owe a debt of gratitude to Mr. Jacob Schiff, who, by his munificence, is making possible the editing and publication of these Jewish classics, and thus making the treasures of our past more accessible to us today.

Rabbi Heller—I have always read Bachya rather as a lay reader than as a critical student. I have tried to absorb his thought and to enter into his personality. I have tried, too, to trace the oft-quoted resemblance between him and Thomas Aquinas, but have failed to discover this. I must say conscientiously that I can not find that Bachya approaches Thomas Aquinas in depth of thought. Yet the more I read Bachya, the more I am taken captive by his simplicity, by his sincerity and by the flow of his metaphor. His simplicity seems to me at times almost childish; occasionally, too, he repeats himself, and occasionally seems a little verbose. Yet I can well imagine that, if through Mr. Schiff's generosity, Bachya come once more to be read by the general Jewish public, the *Chovoth Halevovoth* may once more become a popular devotional book, at least with the chosen few, and Bachya may become a powerful spiritual force in our modern Judaism.

H

SYMPOSIUM ON RECENT PROGRESS IN RELIGIOUS EDUCATION.

I.

DR. HENRY F. COPE,

REPRESENTING

THE RELIGIOUS EDUCATION ASSOCIATION.

It is a very great pleasure for me to stand by my friend, Rabbi Gries, and look into your faces and know that we are all interested in the one common purpose, religious education. By religious education, I take it, we mean the education of a religious person, under the conception that all persons are essentially religious, the education of religious persons by religious processes and for religious purposes. That conception of religious education can be made to apply to all kinds of education. No matter what you do, if you teach a boy mathematics, you must keep in mind that you teach not merely a mind or a memory, but a person, and you are developing the powers of a person who is essentially religious. The vital need in all our schools today is that the teacher realize that the material being dealt with is not a mere receptacle for lessons, but persons who must live in what is essentially a religious order of things. We need teachers of boys and girls rather than of subjects.

Such a conception of religious education is essentially nonsectarian. In our organization we have Protestants and Catholics, Jews and Atheists, Mohammedans and, I suppose, altogether somewhere about forty-seven different varieties of faith. We ask not after a man's faith, but only, will he cooperate and help each man realize, in his own faith, his spiritual and religious ideals by educational processes. Regardless of differences, we

can all work together and stand together; we can determine to put religion into life, to do it by processes that are intellectually responsible, or not to do it at all. We will do it by processes that do not divorce piety and reason, religion and intelligence, processes in conformity with the laws of the development of life. This is the aim of the Religious Education Association, to bring men and women together from every field and from every faith, who shall do that one thing, make religion real and regnant in the life of today, by making it a part of our whole intellectual processes, a part of that whole life development which we call education.

The first effect of this movement has been *a new interpretation of education*. We are abandoning rightly the informational ideal of education, and adopting the ideal of life, character and personal results. That is the most significant thing about this movement, the thought that education deals, not with a category of facts or mass of information, but with the person for the development of personality. Educators today are saying that the ultimate end of education is the moral ideal. If any man goes straight towards the moral ideal he is bound in the end to get to the religious goal. I can not conceive of the development of the full moral powers of persons living in society, without affecting the further reaches of their lives. This new interpretation of education is essentially religious, just because it deals with persons for the development of their powers, and the development of these powers first on a basis of moral obligation.

The second great change which has come about in education is *a new interpretation of religion*. A great change has come about as to the character of a religious man. Once a religious man was he who went to church regularly and either blindly or avowedly subscribed to prescribed articles of faith. The day is coming when, in any field of inquiry, a religious man will be he who manifests a certain type of character and makes a certain personal contribution to society. We are passing from the phase of pietism to that of religion in character. This change is coming about largely through the introduction of the new educational idea. For, if education means the development of a life, then the person who is being educated in your church or

Synagog is being developed in life and in character; he is a religious man, is going to be a bigger, stronger, better man than he was yesterday. The recent revival of revivalism in this country, usually a sad travesty on religion, often a most disgusting exhibition of profanity and indecency, is simply the death-throe of the superstitions of an older age. We are passing through a transition period. The reactionary movement in Protestantism, attempting to make men orthodox by resolutions, signing creeds in order to save servile souls, is only the death struggle of a decadent faith. The older type of church finds it difficult to prove that it has any worth-while function in society. On the other hand, there is the modern type, conscious of a definite function in society, recognizing its duty to take the youth-life of today and carry it into the new type of the social life of tomorrow.

Out of the new conception of religion in terms of life come new factors in the development of character. The child looms up in new importance, for life's beginnings and its trend are with him. The day is coming when the child will take his true place in the life of the church or congregation. I doubt if any religious organization anywhere can discharge its function and make itself felt in the life of today, that does not put the child first in all its considerations and build its whole life about the child, and determine that it will shape the character of the coming generation, and so determine the destiny of tomorrow. The society of tomorrow is in the school of today, the boys and girls that are now entering our congregations. They are the minds we can mould. And the day is coming when in our budgets we shall appropriate funds for the child before we purchase pleasures for the adult.

The new sense of character responsibilities in churches, synagogs, homes and schools, is leading to a clarification of public opinion on public education. Doubtless there are very few things concerning the Religious Education Association more commonly misunderstood by the people outside, and more clearly understood by the people inside, than the general attitude of the Association on public education. There is today a serious attempt on the part of the National Reform Association, and particu-

larly of one gentleman, who is trying to give "absent treatment" by staying in New Zealand and prescribing for the United States, to introduce the Bible into the schools. Recently we were offered a prize of two thousand dollars for a book which would teach religion in the public schools. Our official board unanimously voted against placing the Association in the position of even seeming to favor teaching religion under the auspices of the state. It seems to me quite clear that it is a violation of the religious rights of the individual, for the state to use the peculiar power committed to it in the public schools in order to propagate any private views of religion. Some would contend, "We can agree on a common creedal statement". I answer, "A creed on which we can all agree, and which the public schools can adopt officially as the public school creed, becomes necessarily a state creed". So you say that this would mean that logically we should have no chaplains in the army or navy and no prayers in Congress. I accept the situation. I rather think that would be a good move. If the churches are responsible for the young men in the navy and army, let the churches take care of them and not lay the responsibility upon the national government.

There are those who say, "If the parents and homes can not teach religion, why not let the state do it?" When you throw up your hands at teaching religion to your own children, you throw away your greatest opportunity, the greatest privilege of the home and the church. You give up to the state the entire life of your own children; you give them away; you lose them. We say you can not teach religion in the public schools, and therefore you can not read the Bible in the public schools, for you can not read the Bible without teaching religion, without being sectarian. If you would read only the Old Testament, there are other people besides the Jews; and Catholics, too, have equal rights. They believe that none except those fully ordained in the church may read the Scriptures publicly. And if that be an article of their faith, we must respect it.

Yet the child should grow up with a sense of the unity between his teaching in religion and his everyday teaching. Some of you are familiar with the North Dakota idea; the

youth earns one credit in his high school course as a result of a four years' course of religious instruction, which may be given in a church by priest, rabbi or pastor. The state merely agrees on a syllabus which he must follow, and to give him an examination on the questions prepared, and grade him accordingly. In other words, the state recognizes the educational work of the church.

I look forward to such an emphasis on the unity of our American life, that you and I, though holding different faiths, can come together on a common platform and say we believe we are in this world for the primary value of human lives; that no man can worship the God he professes to serve, unless first of all he serves the God who made these men; that no man can serve God and Mammon. You can not serve the God-ideal in human likeness and serve the ends of Mammon at the same time. That is the crux of the eternal social struggle. And we shall see in time that religious education means the interpretation of all living in religious terms for educational purposes, a program of the development of all into the fullness of the divine likeness, to make men like God in this world, and this world like the heavenly world. We can stand together on that platform, and somehow work out on that platform a new religion which will have all the elements of the old.

Here is the central problem of religious education: How can we take the churches, the homes, the factories, the city life, the colleges, the high schools, and make them efficient to produce men and women of high spiritual ideals and character standards? That is the problem that confronts us.

II.

RABBI J. L. MAGNES,

REPRESENTING

THE JEWISH COMMUNITY OF NEW YORK CITY

I thank you heartily for your cordial greetings and assure you of my pleasure at being among you. I was particularly eager to accept the invitation to speak here this morning in

order to show that the Kehillah of New York City is desirous of cooperating with all parties and sections of modern-day Judaism.

Our general problem is nothing short of this, the organization of the Jews of New York City into a conscious, disciplined, orderly community. New York City has now a million and a quarter Jews, the largest Jewish city the world has known. Unfortunately it is split up into innumerable factions, one working against the other, ignorant perhaps of what the other is doing. It is our endeavor to establish a kind of authoritative machinery that shall guide the various sections of the Jewish community in the work each is trying to do. We want to organize a conscious, disciplined Jewish community, in order to increase Jewish power in the world. And we want to do this because we believe that the Jews, fully organized, conscious of themselves and their cultural treasures, have something to contribute to humankind.

Ours is practically a problem of government, of working out forms of democratic control, ways and means whereby the Jews in this vast community may themselves, in democratic, representative fashion, determine what their fate shall be. As a Kehillah we are above parties in Judaism, although as individuals and individual organizations we have our positive views, as we should and must. But as a democratic government, such as we are striving to become, we want to put into the way of each group better ways of saving themselves. We want to help the Orthodox become stronger; we want to help the Reform Jew become stronger; we want to help the Conservative Jew become stronger; we want to help all those who believe in Judaism, whatever be their individual interpretation of this term, to become stronger. We believe in the conflict of opinions, in the sparks generated through friction; we believe that warmth and controversy can generate life. We believe in the *Achduth Yisrael,* in the unity, but not in the uniformity, of Israel. In the admirable words of the President of this Conference, we believe that there is a place for a federation of all forces of each Jewish community in the land.

Now, we believe that the Jewish education of our children

is fundamental to the accomplishment of our great task. We believe in Jewish education for the Jews in just some such way that Dr. Cope believes in education for all the people of the land. He makes education fundamental to the great structure of liberty which we are rearing in this land of freedom. So, too, do we make the Jewish education of Jewish children fundamental to the structure of Jewish liberty which we are endeavoring to rear in New York City and throughout the country. Jewish education, then, for us has this twofold significance. It is in the first place valuable in itself; it extends into the next generation; it purifies character; it preserves Jewish tradition; it keeps the Jewish people alive for its work in the world. And in the second place Jewish education is for us the chief means of organizing the Jews into a conscious, disciplined, orderly Jewish community.

Before passing over to a very fragmentary description of our educational work, I wish to observe that the very fact that we have been able to secure the confidence of large and different sections of the Jews in New York City, primarily through our educational machinery, has brought to us for study and adjudication a large number of other problems concerning various phases of the life of the community. In these respects also we hope to work out kinds of machinery, forms through which the whole complex Jewish life of the community may express itself.

Our Bureau of Education opened on October 1, 1910. Its Director is Dr. S. Benderly, a native of Palestine, a graduate of the medical department of Johns Hopkins University, a man who has given the last sixteen years to the study of Jewish educational problems. Whatever our Bureau of Education has contributed to the solution of these problems is due almost entirely to the organizing genius and large Jewish vision of this one man.

The first task of the Bureau of Education was a study of existing conditions. The results of this study are published in a booklet available to everyone. In fact, all of our publications are at the disposal of every member of this Conference. This booklet gives an account of the buildings, equipment, organization, teachers, text-books, class-room management, method and hours of instruction, and the results in each of the existing

institutions. After this preliminary educational survey we made a financial investigation of the eight largest Talmud Thorahs. A Talmud Thorah is an institution that gives Jewish instruction to Jewish children during hours when these children are not in the public schools. We found that there were about two hundred thousand Jewish children of school age in New York City, more Jewish children than there are Jews of all ages in Chicago. Of these forty thousand were being instructed in existing institutions, while about ten thousand were receiving private instruction. This instruction costs the Jews of New York City about $750,000 annually, contributed almost entirely by the masses of the people, by the poorest of the poor. One of our first problems was how to divert this money into such channels that every dollar would yield a dollar's worth. We divided the schools into the following classes: Reform Sabbath schools, Synagog or religious schools connected with Conservative congregations, institutional schools, such as the Educational Alliance and the Hebrew Orphan Asylum, Talmud Thorahs, and Chedarim. Of the latter alone we found six hundred. We found fourteen hundred Jewish teachers, and this is by no means all of them.

I shall say nothing of the lamentable, heartbreaking conditions in most of these schools. At the present time, after four years of work, the Bureau is in touch, more or less directly, with the ten large Talmud Thorahs of New York City, with six institutional schools and with eight Reform Sabbath schools. In addition the Bureau itself conducts a number of schools and activities of its own. We have three preparatory schools where girls are being trained to become teachers, and five extension centers, new types of glorified Sunday Schools for the Masses. We have five groups of Jewish high school girls preparing to become workers in Jewish education.

The schools in touch with us are absolutely autonomous. We do not aim to relieve anyone of responsibility, but rather to increase this by reason of the higher standards which such schools must maintain, in order to remain affiliated with us. We do not believe in free education any more than is absolutely necessary. We regard it as one of our chief tasks to open up new sources of communal income among the masses. We are

convinced that there is hardly a Jew, however poor he may be, who will not sell his last bedstead in order to contribute to the Jewish education of his children. We believe this to be one of the great moral forces in the Jewish community that must be encouraged. I should like to give a striking example of this. In the Educational Alliance, where we have been working since last November, they had been collecting $225.00 a month in five and ten cent contributions from the children. The first month after our propaganda among the parents had begun we collected 120% more from the very same families. We send college men into the homes of the people. During the last four years we have entered 15,000 Jewish homes and have gotten the family records, the parents' ages, their earnings, the number of children, what they do, what Jewish education they have had, all in all a large amount of sociological material, waiting to be made use of by somebody. In not one of these 15,000 homes have we been regarded as intruding, because we have not come to dole out charity. We are coming to take hold of the hearts of the people and to help their children, their dearest possessions.

To emphasize further our autonomous and democratic spirit, we have established a General Board of Talmud Thorahs, upon which our representatives sit, but which is sovereign in all matters affecting the curriculum and inner workings of these institutions. Our influence, which generally predominates, is due almost entirely to the desire of the institutions to avail themselves of the improvements which our laboratories are devising.

I can not describe in detail the large number of changes and improvements we have brought about. Our aim, in general, is to create a Jewish school system that shall supplement the public school system.

We have helped in the elaboration of a uniform curriculum for the Talmud Thorahs. We assisted the principals to form themselves into a Principals' Association, and it was through them that the curriculum was worked out. Hours of instruction have been reduced without at all lessening the amount of instruction given. This has been achieved through better methods and better teachers. For example, in teaching Hebrew Dr.

Benderly has developed what is here being generally called the Benderly method of Hebrew instruction. It is not the Benderly method at all; it is the natural method of teaching Hebrew, just as other languages are taught, and as Latin and Greek are now being taught during the summer session at Columbia University. We teach Hebrew and everything else in such a way that the mechanical side is pushed into the background. I hope that the Conference may at some time invite Dr. Benderly to come before it and demonstrate all our educational paraphernalia, text-books, leaflets, school paper, children's and teachers' literature, etc., not only for Hebrew, but for the teaching of other elements of Jewish life and religion.

What may, however, interest this Conference particularly is that we have worked out a method of teaching the Hebrew of the Union Prayer Book. We have listed all the words found in both volumes of the Union Prayer Book, and upon the basis of these words we are working out a system of Hebrew instruction for Reform Sabbath Schools. The first three parts of the first year of this system are already published. They have been tried in a number of places, and, I believe, are meeting with some measure of success.

In the preparation of modern teachers we cooperate constantly with Professor M. M. Kaplan, of the Teachers' Institute of the Theological Seminary. Besides carrying on the pioneer preparatory work with Jewish girls, referred to above, we are working with an ever increasing number of devoted, enthusiastic young college men and women, who are eager to make Jewish education their life work.

In closing, I would say that we have sent our representatives to about forty Jewish communities outside of New York City. We are in more or less close communication with Jewish communities throughout the land. I would repeat that we are ready and eager to cooperate with all Jews, however they call themselves. We are trying to maintain the Jewish tradition of education. We want to help every Jew teach his child in somewhat better fashion than he might have taught the child without us. We do not tell people what to teach. After they have determined that, we come to them and say, "Perhaps we can

help you teach that better than you have been able to teach it formerly". In all this we are animated by the sole desire "to magnify the Thorah and to glorify it".

III.

RABBI WILLIAM ROSENAU,

REPRESENTING

THE CORRESPONDENCE SCHOOL OF THE JEWISH CHAUTAUQUA SOCIETY

The Jewish Chautauqua Society is primarily an educational agency. Having taken the words, "The study of the Law is the principal duty of the Jew", as its motto, the Jewish Chautauqua Society has devoted itself to the spread of the Law in the widest acceptation of this term. It never sought identification with any distinct party in Jewry. It was catholic in its Jewish interests. It ever aimed at the establishment of the "united Israel" of which Dr. Magnes just spoke.

Next month will complete the twentieth year of the Jewish Chautauqua Society's existence. The educational work it launched at its inception consisted of Study Circles for young people and adults, not only in sparsely settled, but also in populous Jewish communities. It later added to its original work the supervision of religious education in the farming colonies of New Jersey and North Dakota.

Throughout the twenty years of its life the Society also conducted, at first summer, and later winter, as well as summer, assemblies for the purpose of coordinating by lectures, popular conferences and teachers' institutes, its various educational activities. Without the fear of being regarded boastful, the Society can make the claim that it was the first Jewish organization in this country to offer to religious school teachers the opportunity of institute work.

The most recent feature in the educational program of the Jewish Chautauqua Society is its Correspondence School. While originally intended to train, without party bias, the religious school teachers of Jewish communities, it offers, according to

well-defined Jewish principles, help to all men and women, more particularly parents, in the molding of the Jewish child-life.

There are those who prefer, and justly so, instruction in the class-room and under the influence of the teachers' personality. And yet these persons will concede that conditions exist which justify education by the correspondence method. The correspondence method has been tried with wonderful success by the International Correspondence School at Scranton, Pa. It has been adopted by some universities in the giving of courses leading to the Bachelor's degree. Confident of the success which would attend the application of the correspondence method in religious as well as in secular instruction, the authorities of the Jewish Chautauqua Society called the Correspondence School for the Training of Religious School Teachers into being. Those of us who are responsible for this Correspondence School were convinced that the institution would answer a long-felt want. The Teachers' Institute of the Jewish Theological Seminary of America, that of the Hebrew Union College, and the Graetz College of Philadelphia, have served only their respective local constituencies. Young men and women preparing themselves for the career of religious school teacher can not be expected to undergo the expense of residence in New York, Cincinnati or Philadelphia, far distant from their homes. The status of the Jewish religious school teacher in this country is not yet satisfactorily defined. Most religious school teachers volunteer their services and, in such instances where a salary is paid them, it is by no means commensurate with the labors, responsibilities and dignity of their position. In order to reckon with existing conditions, and at the same time to offer professional help to men and women desirous of developing Jewish child-life, the Correspondence School, with the use of the correspondence method, was established.

That the School would be heartily welcomed throughout the United States was a foregone conclusion. In the summer of 1911 Dr. Berkowitz and I were delegated to go to the Pacific Coast in order to establish there the Western Summer Assembly. On our journey we visited many communities. In each of these the insufficiency of the religious education furnished by the

Jewish religious school was accentuated. The ill-preparedness of earnest teachers to do their work satisfactorily was agreed to be at fault. Thus it happened that the Correspondence School was planned. Through the generosity of Mr. Jacob H. Schiff the school was launched December, 1911. Courses were planned. A faculty was appointed. Course books on methods of teaching were prepared by the staff. The courses offered are: The New Education with Special Reference to Curriculum; School Organization and Class Management; Methods of Teaching the Primary Grades; Methods of Teaching Biblical History in Junior and Senior Grades; the Prophets of Israel; Methods of Teaching Jewish Religion in Junior and Senior Grades; Methods of Teaching Jewish Ethics; Methods of Teaching Post Biblical History; Methods of Teaching Hebrew; and the History of Jewish Education.

The best way to judge a movement is to consider its accomplishments. At first thought our work may seem to have progressed slowly. When, however, it is remembered that the men and women upon whom the development of the Correspondence School devolved are busy in other professions, like that of the ministry and secular instruction, our achievements assume gratifying proportions. Thus far we have completed and published seven volumes. They are: "The History of Jewish Education"; "The New Education as Applied to Religion"; "School Organization and Class Management"; two volumes on "Methods of Teaching the Primary Grades"; "Methods of Teaching History in the Junior Grades"; and "Methods of Teaching Jewish Ethics". In this connection mention should be made that four other books, "Pedagogy as Applied to Religious Instruction"; "Methods of Teaching Post Biblical History and Literature"; "Methods of Teaching Jewish Religion"; and the second volume of "Methods of Teaching Biblical History", will appear in the fall. These books are now on the market and can be procured from the office of the Secretary.

No less an authority than Dr. Israel Abrahams, of London, has been kind enough to make due acknowledgment of the value of our work. He has reviewed our literature most favorably in the columns of the "Jewish Chronicle", and has been instru-

mental in having Dr. Berkowitz and me invited to come to London this month in order to present the work of the Jewish Chautauqua Society with special reference to the Correspondence School, at the meetings of the Union of Jewish Literary Societies of Great Britain and the Jewish Historical Society of England.

You are undoubtedly anxious to know something concerning the size, personnel and work of our student body. We have now one hundred and twenty students on roll. They are mostly graduates of high schools. Some are graduates of colleges and universities. Many are actively engaged in the teaching profession. These students are not merely enrolled, but they are doing work. Nineteen certificates have already been awarded for courses completed. From all our students we receive the encouraging report that they feel amply compensated with instruction for the work they are doing.

I shall not give you further details. For additional information as to the purposes and methods of the Correspondence School for the Training of Religious School Teachers under the auspices of the Jewish Chautauqua Society, consult its register, which will be gladly sent you by the home office in Philadelphia upon application. The longer we are engaged in our special endeavor, the more deeply do we become convinced that the Correspondence School is needed in the economy of the Jewish life of America. Not until we shall have properly trained teachers in every community can we hope to see alive and active the Jewish consciousness, for the wakefulness of which we are constantly pleading.

IV.

RABBI LOUIS GROSSMANN,

REPRESENTING

THE TEACHERS' INSTITUTE OF THE HEBREW UNION COLLEGE

An institution established to further the cause of religious education may choose between alternatives; it may endeavor to bring spiritual enlightenment, which men need against the demoralizations which creep on them from their sordid preoccupa-

tions, or it may aim to train and establish a large outlook and a broad-gauged conception of life. Applying this twofold aspect of the educational work done by the various Jewish agencies in this country, I may say that each is doing a legitimate, but none of them a constructive, part. Some help the newcomers adjust themselves to the new environment; some strive hard to rescue our ancient sanctities out of the stress and the discouragements of the modern life; some go to the poor to sweeten their souls, and some go to the rich to give them the real refinements which wealth not infrequently jeopardizes. But all these are calculated to meet contingencies; they are not constructive. They are meant to reform the old, but they do not build up a new life. Education, however, must not be bent to mere patchwork. If the next generation of American Jews is to be sound in morality, clear in religious conceptions and staunch in loyalty, their character must be established. The issue in the Judaism of today is to secure men for the educational work. Without men, a school plan, a curriculum is mere paper; without men who know, as well as mean, well, the schools must be a failure, a moral failure, the worst kind of a failure.

The radical question is not what, nor how, nor when, to teach, but who. The parent has resigned his place in education, and perhaps also in training, to the public and the religious school. As to religious training, especially, we have allowed matters to lapse. We seem to believe that Judaism, Jewish morality and Jewish soul-life come by themselves, as a sort of instinct, so that we need make no effort. But this easy-going inattentiveness to that which is essential is a mark of present-day decadence. Judaism has always been a religion of the school and a school for religiousness. Most of Jewish literature is school literature and our history is a history of teachers and teaching. The teacher is central in our life, and the class room has always been both rival and ally of the home.

The Mosaic "dispensation" is really a discipline. The first word of the new dispensation—shall I call it that?—is that of Jochanan ben Zakkai, and it is a plea for the establishment of the school. The Talmud is a repository of school-life, than which none in the history of culture is more pedagogic. The

Spanish, French and Italian periods comprise academic life, not only of an intense, but also influential character. The Rabbi of today, in the humblest community of Orthodox European Judaism has almost invariably a group of students about him. The main stipulation of his "call" provides that the community support, clothe and encourage them.

And not only teaching, but also teachers were the prime concern of Jews. The personality of the teacher is of the very essence of real life. Teaching amongst us has always been personal and direct, and however dreamy our theology and idealism may have been, our education has been practical, not in the sordid sense, but in obedience to the demands of the actual life. Child-nature hungers after living influence and the Jewish child has a passion for the human and the real. It got that through the genius of our history. The Jewish child must have touch with virile souls, and its teacher must be the most virile personality in the community.

The Teachers' Institute aims to train teachers. It believes that it meets thus not merely a condition which has arisen under American conditions, but that it responds to a fundamental demand of Judaism. It believes that it will thus restore to the Rabbi that educational function, by which he may fulfil the obligations which rest upon him. It believes that the Jewish people can have a regeneration by recalling Jews to education, which was basic in it throughout its history. It wishes to revive the academic ambition which once was general amongst us; that the highest title to recognition in the Jewish community consists in academic dignity and efficiency. We expect that teachers trained in the enlarging discipline of modern pedagogy will have scope for splendid work, with a vision beyond the conventional Sabbath School, upon the bearing culture has upon the upbuilding of an American Judaism. We will deem it a great achievement if, through the new pedagogic incentive, the Rabbis will return to their original obligation and opportunity and help bring about a renaissance of Jewish culture in the new generation.

We want to give American Israel better, more expert, more scrupulous teachers, teachers who feel that they have a great

responsibility toward the future of the Jewish people. Every man and woman whom we enlist in the cause we hope to make a moral influence in the Jewish community. Our Professors have gone North and South and East and West for this purpose. They have delivered lectures in New York City and in Chicago, in Detroit and in Atlanta, Ga., and in Cleveland, Ohio, Newark, N. J., Milwaukee, Wis., Nashville, Tenn., Louisville, Ky., Savannah, Ga., Middletown, Ohio, Columbus, Ohio, and before the Jewish Religious Teachers' Association of Ohio and the Jewish Religious Union of New York. These lectures have both instructed and enlisted; they have spread information such as practical teachers need, and they have impressed the communities with the fact that religious teaching is a very responsible profession, which has a claim on their respect and their encouragement. Every teacher we produce, every young man and woman we guide, is an influence in the school and in the community. The teachers should be moral factors in the religious commonwealth; they are the middlemen between the Rabbi and the congregation, multiplying the moral power of the one, and making possible a broader culture in the other.

And there is another interest for which the Teachers' Institute stands. It stands for the scientific treatment of religious education. Those have a poor notion of science, who regard it as mere theory. Science is positive and constructive. Science is enlightening and helpful. Science tells us not only the how, but also the what. Pedagogy is the most illuminating of all the sciences and is fundamental. We must know the Jewish child before we attempt to deal with it. We are merely at the beginning of the study of the Jewish child. It is the repository of the soul of the Jewish people; into it has gone the martyrdom, the heroism, the pathos, the joy of the Jewish people. Jewish teachers must realize that they stand on holy ground when they are in the school. Every soul there has been moulded by the hand of God. It is the special ambition of the Teachers' Institute to inaugurate and to further the study of the Jewish child. It will bring us a renaissance of the school and a reform of its work.

V

RABBI GEORGE ZEPIN,

REPRESENTING

THE DEPARTMENT OF SYNAGOG AND SCHOOL EXTENSION OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

The manifold activities of the Union of American Hebrew Congregations have been identified with the cause of religious education for the last forty-one years. From beginnings that were necessarily experimental and uncertain, it has developed a system of elementary, secondary and higher education, represented respectively by the Synagog and School Extension Department, the Teachers' Institute and the Hebrew Union College. While prototypes of some of these forms of educational activity existed beforehand, the Union has pursued a purposeful course of complete expansion along all the lines of religious education. In point of view of time, the Hebrew Union College preceded the other activities of the Union, a precedence, due to exigencies of the occasion. The Hebrew Sabbath School Union of America and the Circuit Work Committee followed the establishment of the College and were both afterwards united in the Department of Synagog and School Extension. The Union, therefore, has been engaged in publishing religious literature and in general religious propaganda work for about eighteen years. The Teachers' Institute, founded five years ago, rounds out the circle of educational activities of the Union of American Hebrew Congregations. It is my purpose in the following remarks to point out the particular activities pursued by the Department of Synagog and School Extension, in the effort to keep abreast of the progress recently achieved in general religious education. In so far as these efforts have been successful, they have contributed modestly to advance the cause of elementary Jewish religious education in our own day.

PUBLICATION OF RELIGIOUS LITERATURE

One of the most important activities of the Union, along the lines of religious education, has been the publication of religious

school literature. The remarkable progress in general educational methods and philosophy has been reflected in our successive series of publications. The early German Rabbis in America left the impress of their thorough German school teacher training on the early text-books published by the Union. The catechetical method, the emphasis on memory training and the admission of hymn music as part of religious education, showed evidences of the best German pedagogical methods of half a century ago.

About a decade later, the influence of American ideals and methods made itself felt. In conformity with a bizarre American notion concerning "uniformity" of text-books—a notion, by the way, born in a book publisher's brain rather than in a pedagog's—a certain Christian gentleman, B. F. Jacobs by name, hit upon the Jewish idea of dividing the Bible into "parashas", or weekly sections for all the Sundays in the year. This he carried out with a consistency and business acumen that secured for the method almost universal acceptance. The International Sunday School Association was organized to carry these plans into execution. The Uniform One Topic International Lessons, issued in leaflet form, was the result of these efforts. The general ideas, upon which this once universal, and still popular, system is based, were incorporated in the first three series of leaflet publications of the Hebrew Sabbath School Union of America.

With the recent progress in educational philosophy the Uniform One Topic System has become unpopular on account of many inherent faults in the system itself. The demand today is for a set of text-books constructed like the books used in the best public schools of America. This new system eschews uniformity, the bane of the old system, and demands in its stead, a system of graded text-books, wherein the material is graded according to the comprehension of the child. Many other changes are demanded in order to approximate the degree of progress represented by our municipal public schools.

To carry out these plans a Board of Editors has been recently created and commissioned to produce a body of Jewish literature for our religious schools. The Board of Editors is

making elaborate plans for a series of text-books dealing with all realms of knowledge useful in the Jewish religious school.

GENERAL PROPAGANDA IN BEHALF OF RELIGIOUS EDUCATION

Aside from the work of publishing literature, the Department of Synagog and School Extension has been, and is, engaged in many forms of general propaganda in behalf of religious education. The foremost of these is the organization of new congregations, including, of course, schools and other adjuncts of such organizations. The large congested centers, as well as the small scattered communities, present fertile fields for this sort of cultivation. Our activities in both directions have been limited by our resources.

As far as our work in larger cities is concerned, we have for the present contented ourselves with the establishment of three experiment stations, one each in New York, Chicago and Cincinnati. In Cincinnati we are endeavoring to ascertain just what sort of religious schools we can establish that will meet with the approval of our Orthodox friends. In Chicago we have granted a subsidy to the Chicago Rabbinical Association for the purpose of establishing Sabbath-Schools in various congested localities. In New York we maintain an elaborate religious establishment, containing many of the features of an institutional Synagog.

Synagog Extension in scattered communities is slowly being systematized. Our survey of 1910, based upon previous surveys of the Jewish Publication Society, revealed the existence of one thousand towns where Jews live practically in a state of disorganization. It would take quite an army of traveling Rabbis to minister to these scattered groups. Ultimate success in reaching these scattered communities is dependent upon the presence of large and adjacent Jewish centers. This again is bound up with the problem of immigration and the rise and fall of American business centers. We have adopted the following method of attacking this problem. We are endeavoring to organize the American rabbinate, under the leadership of about forty-five supervisors, into an army of propagandists, to do the work of organization whenever the opportunity presents itself. We un-

dertake to pay the expense of travel in connection with this work done by the Rabbis.

MORE SPECIFIC EDUCATIONAL PROBLEMS

Student Synagogs—Home Study Circles—Educational Work Among Farmers—Prison Welfare Work

Various specific problems dealing with educational propaganda have from time to time engaged our attention. We have endeavored to find a way of attaching to ourselves the rising generation of educated Jews.

Some years ago we sent lecturers to speak before a club of Jewish young men at Harvard University. After continuing the experiment for several years, we can not state with any degree of certainty or satisfaction that this particular form of activity served to attach these men to Judaism. Stress was laid purely on the cultural side of Judaism rather than upon the religious. A number of young men have become enamored of this experiment and have started a large society with many branches in many universities. From our point of view it is a dangerous experiment to make propaganda in the name of Judaism that is unattached to religion. On the contrary, we have regarded with greater favor the Student Synagogs that have been organized and fostered in Chapel Hill, N. C., Champaign, Ill., and Ann Arbor, Mich. The one in the last named city has been most successful.

Another problem that has engaged our attention is the formation of Home Study Circles in localities where individual Jewish families live in isolation. This again is very much like the problem of furnishing a religious education to Jewish children living upon farms. While the former of these two groups is undoubtedly the larger, the difficulty of locating the individual families is very great. The Jewish farmers of America on the other hand are well organized. We are circulating about 48,000 pieces of second-class mail among them this year.

Another form of propaganda work in the field of religious education is Prisoners' Welfare Work. Outside of Chicago and New York this field of work is very limited, but not the less

important. We pursue this work through the agency of the Supervisors of Synagog Extension and their representatives. In several localities we have cooperated very effectively in this work with the representatives of the B'nai B'rith organizations.

OTHER FACTORS IN THE PROGRESS OF RELIGIOUS EDUCATION

I have outlined above a number of enterprises in which the Department of Synagog and School Extension is engaged, for the purpose of furthering the cause of Jewish religious education. Other speakers in this symposium have enumerated the efforts put forth by their respective societies. The statements here made very correctly give evidence of the fact that much energy has been expended and no inconsiderable results have been achieved. However, the agencies that have been most potent in the progress of religious education in the last several decades have not been invited to this Convention, and by the very nature of the case could not be invited. Behind all our efforts, regardless of our approval and oblivious to our disapproval, the great forces of modern thought have wrought the miracles of progress in religious education. We would do well to pause for a moment and consider what these great forces of modern thought have accomplished.

PROGRESS IN PHYSICAL EQUIPMENT

A number of physical changes have taken place in the religious schools of our day to which none of the societies present will lay claim. For example, the Sabbath School of today has been lifted out of the basement and placed on the ground floor. This is a physical fact with a spiritual significance. It is significant of a change of attitude towards religious education. When we compare the dingy, badly lighted, basement rooms, where most of us went to Sabbath School, with the bright, well ventilated school rooms in the modern buildings, we can not but realize that here we have an excellent measuring rod of progress. However, we are interested in this paragraph in chronicling merely the fact that we have been materially helped in the progress of religious education by the advance in architectural ideas.

When I was a lad, I do not remember that there was a map in our Sabbath School. Today it is the exceptional school that is not supplied with maps in almost all the class-rooms. When I attended Sabbath School we had very few pictures on the walls of the class-room, and those were mainly of departed trustees of the Synagog. There is not a picture that stands out firmly in my mind—not even a pink Moses waving a wonder-working wand over a green Red Sea. But I recall that the blackboards of the public school were decorated with alphabets and bedecked with flourishes, birds and flowers.

When I went to religious school, the books we used were flimsy, mean-looking, and befitting only a second-class subject. The public schools, however, presented a marked contrast in this respect. My McGuffey's English Reader was a thing of joy as long as it was new. Even my arithmetic book had personality. As for my penmanship books and drawing books—they were works of art before I touched them.

We have progressed in religious education by virtue of the advancement in architectural ideas, in the map-maker's art, by the growing good taste in pictorial illustrations and by the book-making art.

PROGRESS THROUGH ADVANCEMENT OF THOUGHT IN GENERAL PHILOSOPHY

We can trace much of our progress in religious education to the advancement of thought in general philosophy. To come directly to the point, religion occupies a definite and dignified position in the philosophy of today—a condition that did not exist several decades ago. Several decades ago we were very much preoccupied with giving reasons for being religious. We were too intent upon telling the world why we were Jews. Some of us even found an ungenerous defense for religion in the thought that it was a method of social control. We had not yet recovered from the astounding effrontery of a class of teachers who sought to educate man without religion. With the progress of psychology, we of a later generation have come to realize the folly of attempting to write a history of religion or of education, without knowing the laws of the human mind.

The older generation of religionists belectured, ridiculed and anathematized the sophisms of the philosophers, but like thoughtful men they prepared their own shrouds. It was only with the dissipation of these fears that progress in religious education began.

Nicholas Murray Butler, Professor of Philosophy and Education at Columbia University, has defined education as the process of acquainting a man with the accumulated traditions of mankind, otherwise called civilization. These traditions he defines as "his science, his literature, his art, his institutional life, and his religion". It was only when men realized that education was not complete without religion that progress in religious education became possible. From the old viewpoint, the virtue of religion lay merely in the number of its cohorts; from the new viewpoint, its virtue lies in its efficacy to fashion the heart of man. Because of the same misunderstanding of the purpose of religion it was not so long ago that Christianity was animated by the mad ambition to make converts. In the same way, Jews made a fetich of "preserving our faith for posterity"—a phrase, by the way, that can be found in the preamble of almost every congregational constitution. In the philosophy of today religion has a definite and dignified place in the educational scheme. It is engaged in making men rather than converts.

PROGRESS THROUGH ADVANCEMENT IN EDUCATIONAL PHILOSOPHY

We have made remarkable progress in religious education because of the advance in educational philosophy. The education of our day has been completely revolutionized in its aim, in its content and in its processes. Taking up the first of these divisions of educational philosophy we may safely say that it would be impossible to get even a faint idea of the progress in religious education without a knowledge of the fact that the aim of general education has been magnetized by the load-stone of social righteousness. We would be blind to modern conditions were we not to recognize that the aim of religious education is no longer purely informational. Even the ideal that succeeded

the informational ideal, viz., that knowledge is power, has given way to the newest concept that knowledge is opportunity for service to mankind. The expanding concept of democracy and the new idea of social unity have created a new aim in education. Religious education has become the process of adjusting a man to his environment so that he can become of the greatest service to society. This is as far as the aim of education is concerned.

The content of religious education has suffered a similar change. A whole series of new sciences like Assyriology, Egyptology and many others have recreated the material of religious education. Although we deal with the same Book of Books, it has become in our hands a new Bible. It is no longer a bizarre product, standing apart from the achievements of humanity, but is itself a step in a larger process of inspiration. Religion itself, presumably the very content and material of religious education, is now regarded, not as a superimposed revelation, but as a soul product. The key to its understanding has therefore become not only the study of the religious records of the past, but the study of the soul. From the point of view of content, therefore, the religious education which we endeavor to give a child has now become an attempt to acquaint a child with its own soul—in other words, to help the child realize himself.

And, finally, the study of psychology has revamped our distorted processes of education. We have departed from the time-worn ideal that knowledge consists of a body of information conceived and formulated by adults and attached to the child by a process called education. We have departed from the equally wrong concept that the mind of a child is like נייר חדש "a white, unwritten page". We realize today that the page is far from pure white, but that the spirit fingers of countless ancestors have faintly traced their heritage for good or ill upon the tablets of a child's mind. And in educational process, this means, that unless the work in the school is somehow connected with the shadowy writing on this tablet of the mind, unless the efforts of the educator are connected with some activity which the child is spontaneously carrying on, education resolves itself

into repression and fails of its purpose. Probably the greatest contribution to the progress of religious education has been made by these studies in psychology.

PROGRESS THROUGH THE CRYSTALLIZATION OF JEWISH THOUGHT

It is a trite observation that we have suffered much because we have no adequate text-books. The statement is only a half truth. Text-books for elementary schools are seldom the original works of master minds. School books as a rule are restatements of generally accepted truths. If we have not had good text-books it is because our new religious movement has not crystallized its thought concerning most questions of Jewish history, theology and literature.

Very little else could be expected under the circumstances. Reform Judaism is only one hundred years old. In the crystallization of thought a century is but a ripple on the broad surface of time. It would be folly to quarrel with the slow progress of thought. This very deliberateness may be the guarantee of its normal development. While many leaders of thought are propounding views which are not everywhere accepted, some ideas appear to be definitely determined. I will not attempt to fix the latitude and longitude of the shifting islands of Jewish theologic opinion. I wish merely to point out that as these ideas crystallize we are enabled to make progress in Jewish religious education.

I have digressed for the purpose of enumerating these factors in the question under discussion because no provision was made for them on the program. All the efforts put forth by our various societies have been very praiseworthy. They have even accomplished much good, but it is quite possible to go away from a discussion of this sort with the impression that our efforts alone and unaided have brought about the tremendous strides in modern Jewish religious education. The truth of the matter is that only where we have accommodated ourselves to these new ideas, and only when we have permitted this stream of thought to carry our barks, have we been able to participate in the recent progress in religious education. There is still a tremendous

disparity between the progress made in general education and that made in our special field. So great was the disparity at one time that men believed that there was a radical divorce between religion and education. The freedom of research upon which education is based was once frowned upon by religion. However, this freedom of research is now welcomed by religion and there is every reason to believe that we are on the eve of a great educational awakening in the realm of religion.

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THE USE OF THE BIBLE AS A TEXT-BOOK IN THE RELIGIOUS SCHOOL.

RABBI EPHRAIM FRISCH.

Perhaps no other single element has tended to make the study of history in our days so much more accurate, and at the same time so much more interesting than formerly, as the bringing of the student into direct contact with first sources either in the original tongue or in translated form. To the seeker after knowledge there is now afforded the joy of knowing the records as they are, and the satisfaction of making up his own mind on the evidence presented, uncolored in its passage through the lenses of interpreters. The feeling of the student in this direction is in effect the same as the attitude of the intelligent newspaper reader: "Give us the correct data; we will think out our own editorials".

I remember with what pleasurable reactions I was introduced to the study of first sources in connection with the history of the Reformation and the French Revolution. Luther's theses and Mirabeau's speeches permitted me to sense and divine the life of those epochs much more effectively than volumes of reflections and commentaries. This was about twelve or thirteen years ago. The systematic study of source material in the universities was then in its infancy. Since that time it has gained greatly in momentum, and has virtually revolutionized the science of history. Today, for instance, we are not satisfied with the most learned and even the most fascinating volumes on the Peloponesian War and fifth century Athens, generally, unless we are given Pericles' Funeral Oration, at least in translation. Nor are we contented with the most exhaustive treatises on the seething life of fifteenth and fourteenth century B. C. Med-

iterannean civilization, with its fascinating tableaux of rival nations, including the Babylonians, Egyptians, Hittites and Mitanni, without copious samples from the Tell-el-Amarna letters, nor again with the accounts of the emergence of Israel from the mists of prehistoric conditions without the Israel stele.

A similar transformation has taken place among other fields. In the study of literature Taine and Edmund Gosse and Hamilton Wright Mabie no longer suffice. We must have "Gammer Gurton's Needle" and Burke's Conciliation Speech and Tagore's "Gitanjali".

Now, it is this craving for the original, for the naked truth, for the *Ding an sich,* which has turned scholars in recent times to a critical, first-hand study of the Bible, the greatest of all source books for the history and literature of the unique people of Israel, and for the development of ethical and religious institutions and ideals.

In addition to this interest of the scientist to discover the facts in the case, there is the utilitarian motive of the educator to make use of the results of the knowledge so ascertained for the shaping and moulding of character in the schoolroom. It is pretty generally felt by teachers that the Bible would not suffer by such a critical examination of all its parts, but that, with the severest exposure of its many defects, it would still emerge triumphant as the most classic and significant depository of supreme verities and abiding inspirations. This conviction is shared both by liberal Jewish and advanced Christian teachers.

Jewish educators furthermore are determined to bring the Bible to the fore again more than ever as the insignium of Israel's original contribution to the cultural and spiritual resources of civilization. In connection with the renaissance which the Bible is now enjoying, they are making a very earnest attempt to have Israel share in the distinction of its authorship and its influence, in order to fortify the Jews' self-respect and to enhance his position, always a precarious and contested one, in the world of thought and action.

Now, we are ready to grant that these three motives—the scientific one with its quest for facts, the educational one with its objective of utilitarian tools, and the sectarian one with its

ends of self-defense, are healthy and impelling considerations arguing for the direct use of the Bible in all cases. We do not dispute that such a procedure is desirable. But we do say to those superintendents and teachers of Jewish religious schools who, inspired by the considerations mentioned, have already introduced the Bible as the sole text-book or even the main manual in their schools, what was said to the King of the Kuzari in his vision of the night, כונתך רצויה אבל מעשיך אינם רצוים "Your intentions are good, but not your practical application".

My first reason for opposing the use of the Bible as an exclusive or chief text-book in the religious school is the fact that the average teacher is not at all qualified to understand it, let alone interpret it to others. For the Bible, as those who have made an intensive study of it know, is not a simple, unified book. It is a complex, diversified, unordered, and largely undated, literature, representing the literary deposits of some eight centuries and reflecting the ideas and practices, the aspirations and the institutions, of divergent strata of civilization. Side by side with its unparallel flights of idealism, it contains survivals of lower standards of ethics which the reverent hands of its last editors, now motionless for two thousand years, permitted to remain within its pages for reasons now difficult to understand. It is for the most part not arranged topically or chronologically; most of the books are of unnamed authorship, and some of them represent a composite of widely remote periods. The incongruities, the perplexities, which it presents, require a thorough scholarship to grasp, as its beauties and profundities demand a fine insight to appreciate. To be able to master the Bible for class purposes the teacher must be adequately informed on social origins, comparative religion, Oriental and classic history, ethics and many other subjects. He must have a special knowledge of the evolution of Jewish thought and usage. He must be possessed of a fine sense of perspective and proportion, so that he will know what to omit altogether, what to treat as secondary, and what as essential. He should know why, for instance, it is not well for a teacher in a modern Jewish religious

school to accept Maimonides' dictum that the inconsequential passage, "And Abraham again took a wife, her name being Keturah", is of equal importance to the *Sh'ma Yisroel*.

My second reason against the use of the Bible as a text-book in our religious schools, as they are at present constituted, is that the children are not adapted to it, or rather that it is not adapted to the mental and moral equipment of the child. Placing a book in the hands of the child means that every part of it deserves the child's attention and admiration. Cautions and limitations defeat their own ends, tending but to provoke mistrust or arouse curiosity. Now, we must frankly admit that the child is not prepared to use the Bible with profit in its unabridged form. There is considerable obsolete material in the Bible, like the chapters dealing with the construction of the tabernacle and the sacrificial cult. The child's sense of values must not be warped by a confusion of quantity with quality of material in this respect. Again, while a goodly portion of the Bible consists of interesting narrative, making excellent material for the class room, yet the major portion of the Bible is totally beyond the grasp of children under sixteen, with whom we have to deal, either because, like the book of Job, too difficult in thought, or like Ecclesiastes, too advanced and wordly-wise in experience, or like most of the prophets and much of the historical books, too unordered in arrangement. These are some of the intellectual difficulties. There are grave theological objections to the passages presenting in good faith belief in superstition and miracles, the contradiction between which and the child's secular knowledge and common sense tends to throw the valuable parts of the Bible, together with the antiquated, into the same junk-heap of discredited stuff. There are still graver objections arising from the circumstance that in between much of the most beautiful and inspiring sections of the Bible are found seemingly approved breaches of morality, which are easily understood by the mature and informed mind as natural for the times, but which are the source of much mischief as food for children. It is inexcusable to expose immature minds and frail consciences to such unnecessary perils.

Under the conditions prevailing, I should advocate the occa-

sional supplementing of the lesson out of a regular text-book by readings from the Bible by the teacher. A judicious selection of the narrative or didactic and lyrical portions touching the ground covered by the lesson, and read after the recitation, is, I find, very effective.

But that is after all an inadequate way to make the Bible itself known among the pupils. The reasons given at the beginning of this paper to bring out the value of first sources are potent, and bid us find a happier and more effective compromise. I believe it lies in the preparation and publication of a Sabbath School Bible by the Conference or some other Jewish national educational agency, specially designed to fill this great need. I believe that while using conservatism whenever there is uncertainty, that the manly, honest, ethical thing for this Conference to do is to take the position that there are portions of the Bible which have long outworn their usefulness, and that these shall not be allowed to stand in the way of bringing the great mass of inspiring material to the hearts and minds of the children through an effective, if untraditional, medium. Give us a Bible free from the incubus of obsolete material and of the grosser miracles and superstitions and ethical improprieties, with brief notes explaining omissions and abridgments, with topical headings and other needed modifications, and we shall have in our hands an irresistible weapon of righteousness and uplift, which, together with a good accompanying manual, with collateral data, and amplified narrative, will usher in an improved era in our scheme of religious education.

Rabbi Kohler—There can be no question that the Bible should be put into the hands of the little child. Yet undoubtedly there are certain parts suitable for reading and understanding only by the older child and the adult, which would be entirely out of place in the hands of the little child. What is needed, therefore, is an edition of the Bible prepared particularly for use by young children. This would solve the difficulty. In addition, we need a book that might serve as an introduction for the child into our important Haggadic material.

Rabbi Landman—In the Sabbath School of Congregation

Keneseth Israel of Philadelphia we have used the Bible itself for seven years, and with the most gratifying success. We have experienced none at all of the dangers or difficulties enumerated by Rabbi Frisch. The lesson is outlined for the teachers in advance. The teacher tells the story, and at the proper moment says, "Now we will read from the Bible". The important verses are underlined, and become the basis for the child's study at home. The parents are expected to assist the child in this work. In this way the reading of the Bible has been introduced into our homes. The success of the plan is beyond question. I should add that we use the Nelson edition of the Bible.

Rabbi Rosenau—I firmly believe that the Bible itself should be introduced into our religious schools as a text-book, in addition to being read in our homes as a book of devotion. I believe that it would be well that every student should know the origin of his material, and know how to find the exact quotation himself. I believe, too, that we should rise above the charge that our young people are growing up and even graduating from high schools and colleges without any knowledge of the Bible or of Biblical characters. For these reasons I strongly advocate placing the Bible in the hands of the children, and not an expurgated or abridged Bible, but, in accordance with traditional Jewish practice, the real Bible, the entire Bible, as our fathers knew it and loved it.

Rabbi Morgenstern—I agree fully with the argument presented by Rabbi Frisch. The Bible is not, and was never meant to be, a text-book. It is something far more for us, it is the record of Israel's early period of religious development; it records the trials and struggles that our fathers had to undergo in their gradual realization of an ever larger spiritual and ethical truth. The Bible is history and inspiration for the Jewish people, and solely as such should it be read by them. A text-book is a very particular thing, every word of which must have particular significance to the child. This the Bible can never be, and for this reason it can never be a successful text-book for children. And reverence and enthusiasm for it should never make us lose sight of this fact.

At the same time I wish to emphasize the fact most strongly that sooner or later the Bible itself must be given to our growing young men and women. For from it alone, when they are old enough to understand it aright and to read its every word in the light of its real historic significance, can they learn Judaism truly, and gather the inspiration that comes from right knowledge. Judaism is a religion that rests primarily upon knowledge of it, its history and its real teachings. And the basis of this knowledge must ever be the right understanding, not of books about the Bible, but of the Bible itself. At some time then our young men and women must begin to study the Bible under competent and constructive guidance. But certainly the Bible itself should not be put into the hands of little children, merely that they may learn from it a few Bible stories with nicely-pointed moral lessons.

K

THE USE OF THE STORY IN RELIGIOUS SCHOOL WORK.

RABBI ISAAC E. MARCUSON.

"Tell me a story", said early man, and saga and legend sprang from the lips of troubadour and minnesinger, destined to shape the lives and characters of untold generations. Before text-books appeared it was about the mother's knee that children received the lessons in the form of story, that were to instruct them in the history of ages past. It was the stories told about the evening camp-fires that stirred the youths to deeds of valor and caused them to emulate the heroes of the past.

"Tell me a story", says the child today, and up to the present we have failed to realize the tremendous power which is thus put into our hands, to fulfill the the highest purpose of the religious school. It will, perhaps, not be out of place for us to stop a moment and ask ourselves what is the purpose of the Jewish religious school. If it is merely to teach the child a little Bible history and a few Psalms and Proverbs, then the present methods are no doubt ample. But when once we agree that the purpose of the school is rather to give the child the Jewish viewpoint of life, to create for him, if possible, a Jewish atmosphere, to make him realize that there is a Jewish conception of morality, then our task will be a larger one.

> God bless them in an age when faith is low,
> Whose love is more than Jacob's; help them stand
> To that tense word: I will not let Thee go
> Except Thou bless my brother at my hand.

The Midrash in commenting on the expression, "I Am That I Am" (Exodus Rabba iii), illustrates this so forcibly when God says to Moses, in answer to the question, "What is Thy name?" "Call me according to what I have done in the world".

If the children are made to realize that the truth of Judaism and its force as a religion are shown, not so much by what it teaches, as by what it has accomplished; by the men and women whose lives it has ennobled and spiritualized; how it has taught men to meet and solve practically the great questions of humanity, then and then only can we hope to make their religion something real in their lives. It seems then that the real purpose of the religious school lies in this, to make the children know Judaism according to what it has done, according to the lives it has rounded out and uplifted. Unless it can accomplish this it will have failed in performing its highest function and fulfilling our greatest need.

The Midrash (Vayikra Rabba xxiii, 40) reports a discussion between two of the teachers as to what man shall be the chosen of God. "He who excels in learning and virtue", said one. "He who teaches Truth to the children", replied the other. We believe that nothing will teach Truth to a child more quickly and more lastingly than a story well told.

"Let me tell the stories and I care not who writes the text-books", says Stanley Hall; and again, "Of all things a teacher should know how to do, the most important without exception is to be able to tell a story". Our purpose then is to point out the advantage of the story as an aid in religious school work and to do so, we would first show what constitutes a good story, how to tell a good story, and finally where to get a good story.

The purpose of the story is twofold: first, to win attention, and second, to fix a truth firmly in the child's mind. The first is not so difficult. If we will but bear in mind a fundamental characteristic of child nature, we can win the interest and hold the attention. A child likes action, not description. There is a story told of an officer, who served under Lord Kitchener, who came to his chief and explained at great length why he had not obeyed a certain order. When he had finished, the General answered, "Your reasons are the best I have ever heard. Now go and do it". The child does not care about the how and the why—it merely wants things done.

The second purpose of the story we have stated to be, to fix a truth. A good story should contain but a single truth. And

this truth should not stand out too prominently. A story which preaches loses much of its force. A story well told drives the truth home without making it too evident to the listener.

To every story there should be a beginning—short, interest-compelling, awakening curiosity. This should lead at once, but naturally and not too abruptly, to the climax, which should be so arranged that the end comes naturally, but quickly again. Upon this depends the effect of the story on the child's mind. Then there must be unity. The one main lesson must stand out unmistakably from all other parts of the story, which must be subordinated to it. Let it be a whole story. I believe that most of the trouble which teachers find in interesting children in Bible stories comes from the fact that we have cut them up into small sections, each dealing with a different and distinct fact in the life of the character under discussion, and having no continuity and no bond to connect it with the previous section. As a result there is never formed in the child's mind a complete picture which can make a lasting impression.

Take, for example, the value as a moral lesson of the story of Esau and Jacob broken up first into the story of the early life of the brothers, then the deceit of Jacob, then the dream of Jacob, then the long period of Jacob with Laban, and finally, after the lapse of twenty years and many weeks of school instruction, another story of the meeting of the brothers. Too frequently the child, like Esau, has forgotten what the whole trouble was about. Contrast with the impression made by this story, the effect of a concise and rounded story like that one on the same theme, known to all of you. It is the story of two brothers, each of whom is in possession of one half of the ancestral estate. The older is married, the younger is not. The wheat has been harvested; half has been put on each side of the field. Night comes and the younger brother goes out and, taking some of his sheaves, puts them on his brother's side of the field secretly, saying, "He is married and needs more than I". Later in the night the older brother does the same, saying, "My brother is younger than I and not as strong". The next morning each finds all his sheaves in their place again. The next night the same thing occurs. On the third night the older

brother watches and sees his brother carry the sheaves over to the other side of the field. And God was so pleased with this demonstration of brotherly love that this field became the site of King Solomon's Temple. This story will be remembered as illustrating brotherly affection, when the other stories, detached and incomplete, will have been long forgotten.

I once heard a teacher trying to explain to a class the second commandment and the sure punishment which will follow the violation of moral, as well as physical, law. The impression made was only slight, until she turned and told the story of the king who had despotically demanded and received such absolute obedience from all his subjects that he imagined his will was supreme in all things. One day he went to the seashore to watch something in the distance. The tide was rising and his attendants warned him to get back. Instead, he commanded the waves to cease approaching until he was ready to depart. When his attendants had rescued him, half drowned, from the tide, he and the children realized what was meant by the saying that nature does not respect persons.

The usual question is, where shall we get fitting stories to drive home all the lessons which we wish to teach to the children? The natural answer is, from the Midrash and Talmud. An historian tells us that as the traveler goes from building to building among the ruins of Pompeii, looking from blank wall to dusty floor, he wonders what there is to see; but the native goes down on hands and knees, and, with a few brisk passes of the hand, the dust is brushed aside and a beautiful Numidian lion stands forth in the tesselated floor. This aptly illustrates what should be our attitude towards the Talmud and Midrash as the source of our stories and illustrations. To many they seem but the dust-bedecked walls of the Temple of ancient Jewish learning, and the frescoes beneath are completely hidden from their gaze. But if our analysis of the purpose of the religious school is correct, then the fact that they are the Temple of Jewish learning should give them additional worth just because they voice this very Jewish spirit which we are trying to awaken anew in the hearts of the children.

But while this is generally true, care must be taken even in

teaching the stories of Talmud and Midrash to be sure that they accord with modern ideas. For instance, the story of Nahum of Gimso (Ta'anith 21a), who is crippled and covered with sores, and explains that God so punished him for not hearkening to the cry of the dying man, teaches charity, it is true, but it is faulty in its God conception. Again the Midrash (Debarim Rabba iii, 24), tells as the reason why Moses was not buried in the Holy Land, that he had disclaimed being a Jew, for when Jethro's daughter referred to him as an Egyptian, he did not deny it. A story like this must be avoided, for, while the lesson to be taught may be good, yet the story as a whole gives the child a false impression of Moses. I cite these cases merely to show that if we must be on our guard, even with stories taken from Jewish sources, how much more so must the teacher be careful, in taking stories from other sources, to be sure that they are in accord with Jewish conceptions of God and religion.

Another thing should be borne in mind in using the stories of the Midrash. It has been well pointed out that in ancient times the epigram was the recognized literary form, and was particularly favored by the Rabbis of the Talmud. As a result, many of the stories are terse, suggesting, rather than stating, the idea which they wished to teach. It would be perfectly legitimate, it seems to me, to recast these stories into more modern form, so that they may appeal more to the children. And on the ground of their modernity, we should use good stories, even if not of Jewish origin. The child's mind responds to things that it understands—that are part of its everyday experience.

But the question of finding suitable stories is not a serious one. Story finding becomes a habit, and the teacher who realizes the tremendous advantage to be gained from a well told and fitting story will find stories on every side. If the story is good, do not be afraid to repeat it to children. Grownups may not like to hear a story again and again, but to children "twice-told tales" seem to have a special interest. In fact, if a story has been well told, they will ask for it again and again. As long as the story teaches without preaching, they will hear it gladly. St. John, in "Stories and Story Telling", says: "Moralizing all men resent; from experience they learn without a

murmur. The story—what is it but a bit of life, translated into words? If the story is your own, it is no longer a transcript; it is life itself."

This then should be the final test, to make the story picture life to the child, life as it has been lived, life as they should live it. Make them realize that by emulating the example of the men who have achieved something in life, they are proving the truth of the Midrash when it says (Genesis Rabba xviii, 8), "When we do divine things, we become divine; we create an immortality which nothing can change". Then can we hope that they will add their verse to that Bible of our faith, which the Jew is still writing. "Still at the prophets' feet the nations sit."

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L

THE SYNAGOG AND SOCIAL SERVICE.

RABBI SIDNEY E. GOLDSTEIN

It is not my intention in this paper to trace the history of the Synagog and Social Service. This section of the subject was covered by Rev. Harry S. Lewis in the Lewisohn Lectures of 1913-14, which he will soon issue in book form. Neither is it my purpose to discuss the theory of the Synagog and the Social Order. We have not, in my opinion, sufficient material out of which to construct a theory that would prove even approximately safe and acceptable. What I wish to do is this: to present, not in detail, but in outline, an experiment in Social Service that the Free Synagog has been conducting during the last seven years; and to state such results and conclusions as can reasonably be derived from this intensive experience in the field.

In the Free Synagog we divide our activities into the following departments: Divine Service, Religious Education, Social Service, Branch Work. Social Service is not a loosely related and distant adjunct of the Synagog; it is one of the coordinate departments. It was organized when the Synagog was established, and from the beginning it has been one of the foundation stones upon which the Synagog has rested. In the first bulletin that the Synagog issued in 1907, Dr. Wise wrote the following words: "Not charity, but social service, building upon the rock of social justice, will be the watchword of the Free Synagog. The essential thing in the religion of Israel—such be the teaching and practice of the Free Synagog—is to quicken and keep alive the social conscience, to strengthen and make indissoluble the social bond." This pronouncement has been the controlling principle in our development. The Social Service Department is so vitally related to the Synagog that it is represented in the Executive Coun-

cil of the institution by three members, who report its progress at each monthly meeting. Social service is so much a part of the Free Synagog that of the $45,945.26 disbursed by the treasurer last year, $20,852.06, or 45%, was expended for social service work. This amount is exclusive of rental and the salary of the director. $10,168 we collected from the congregation which assembled at Carnegie Hall on Sunday mornings and during the Holy Days, and the rest came from members and friends in the form of gifts. We encourage our members to continue the old Jewish custom of sending a gift to the poor upon every happy occasion and anniversary. Once we have received such a gift, we take the opportunity of reminding the giver of the anniversary in case it should escape his memory.

When we inaugurated the Social Service Department in 1907, we early decided upon the character of our work. Instead of appropriating a geographical area as the Sisterhoods had done, and assuming to care for all cases that would arise within such a district, we came to the conclusion that it would be more in the spirit of advanced social service to limit ourselves to one particular form of work and to endeavor by specialization to make ourselves expert in our selected territory. We settled upon the segment known as Medical Social Service, or Social Service with the Out-of-Health. We might have taken delinquency or work with widows and orphans. Medical social service appealed to us for several reasons. In the first place, it was work which no other agency was doing in a systematic manner among Jews in New York. In the second place, it was work that seemed to us most fundamental. 75% of the cases under the care of relief organizations involve sickness; 60% to 70% apply for aid with sickness assigned as the prime cause of distress. Sickness is the point from which this large number of families begin to decline, and it seems wise social economy to catch them as near this point as possible. The place in which to catch them is the dispensary and hospital before they drift down to poverty and destitution. Furthermore, it is now becoming increasingly clear that much social distress heretofore misunderstood has for its cause a physical or psychical defect.

Medical social service is therefore both primal and preventive. It carries us down to some of the causes of social maladjustment and teaches us to formulate measures that will help to eliminate a part of the social distress from which we now suffer.

Our work began with the social care of the Jewish patients admitted to Bellevue Hospital, the largest city institution in Manhattan. Last year, 4,512 Jewish patients entered this hospital. They were the men and women who were rejected for lack of room or other reasons by Mt. Sinai, Beth Israel, Lebanon and other Jewish institutions. They represented a class more wretched and more in need than would be found elsewhere in the city of New York. The general Social Service Department at Bellevue before our coming confessed itself as absolutely incapable of dealing with the Jewish patients because of their alien language, religion, customs and habits. These patients we interview in the hospital, visit the family in the home, study the evidence that we gather, plan out a course of treatment and do what we can to rehabilitate them and to reestablish them in normal circumstances. Our endeavor is to do for these men, women and children just what we should do for ourselves or have others do for us in similar circumstances. We provide them with convalescent care, take charge of the families of fathers in the hospital and the children of mothers under treatment. A short time ago one of our volunteers visited a woman in a maternity ward. She seemed desperately worried, more so than her physical condition would warrant. After some persuasion she confessed that she was deeply concerned about her three little children at home. She feared, she said, that the father would not be able to care for them in her absence. Our volunteer visited the home and found that the father had taken care of the children on the first and second day; on the third day he had received word from his employer to this effect: Either you come back to work at once or I'll give your job to someone else. He went back to work and left his children locked in the rooms at home. You can picture what could have happened to these three babies locked in the room on the fifth floor of a rear tenement in Greater New York in case of fire or accident.

The mother had good reason to worry, and had cause to feel relieved when we placed the children in care of another woman, and assured her that they would be well tended until her return.

In the first two or three years of our work we found ourselves unable to achieve any permanent results with the Jewish tuberculous who came under our care and who were being subsidized by the United Hebrew Charities. The reason, we discovered, was that the allowances, granted by the United Hebrew Charities, though as much as this organization could afford, were pitifully insufficient. The tuberculous were being maintained in their poverty and tuberculosis; they were not being helped to outgrow one nor to recover from the other. In 1910 the United Hebrew Charities and the Free Synagog formed a Joint Tuberculosis Committee, and together agreed to make an experiment with a group of tuberculous families in the hope of accomplishing something definite and lasting with adequate allowances and personal supervision. The United Hebrew Charities agreed to grant its customary allowances and the Free Synagog agreed to add whatever supplementary relief might be necessary. The experiment continued for three years and cost $50,592.75. Of this amount the United Hebrew Charities contributed $28,666.07 and the Free Synagog $21,826.68. The results were most satisfactory and promising, so much so that we invited the Montefiore Home, which conducts a sanatorium for the Jewish tuberculous, to join with us in an appeal to the community for funds with which to continue the work on a large and extensive scale. Mr. Jacob H. Schiff had vetoed a similar plan, prepared by Dr. Lee K. Frankel in 1905, on the ground that a new organization concerned with the Jewish tuberculous would subtract support from the Montefiore Home, of which he was President. In 1912 Mr. Schiff and his Board were still of the opinion that the Montefiore Home and the Bedford Sanatorium were adequately covering the problem of the Jewish tuberculous in New York City. We were persuaded that they were deceiving themselves, and finally induced them to join with us in an investigation into the condition of their discharged patients. This investigation, thorough, complete and scientifically tested at every point on both the medical and social side, proved that 52%

of the cases had lost or relapsed within six months to a year after discharge. In other words, 52% of the work was being wasted because of the absence of an agency to treat the families in a wise social manner. With the results of this critical investigation in one hand and with the accomplishments of the constructive experiment in the other, no one could escape the conclusion, and the outcome was the creation of the present Joint Tuberculosis Committee of New York, that has a guaranteed income of from $60,000 to $70,000 a year with which to conduct a three years' experiment with 200 cases. To this fund the Free Synagog is contributing $10,000 a year. This larger experiment, I am convinced, will point the way to the adequate care of the Jewish tuberculous and will, through its constructive activity, eventually tend to stop the supply at its source. I well remember a man writing us that he had just returned from Bedford Sanatorium and that he and his family were in great need. I found him living on Allen Street, second floor front, in two rooms; one room had two windows, and the second room had none. The elevated railroad running through the street shut out the light and let in the noise. To this home the man had returned and here he was expected to convalesce in company with his wife and two children. Nothing would emphasize better the folly of keeping a man in a sanatorium while his family festers in the tenements, and the absurdity of sending him back to the social and industrial conditions out of which his tuberculosis arose.

Another section of the department is known as Mental Hygiene. This work was practically thrust upon us through our service at Bellevue. To the psychopathic wards of this hospital all persons are sent who are suspected of insanity and who are not wealthy enough to secure admission to a private institution. The committable cases are then distributed to the State Insane Asylums, and those that are not sufficiently advanced to require institutional treatment are discharged into the custody of relatives and friends. Over 20% of the men and women admitted to the psychopathic wards are Jewish; between 60% and 66% of these Jewish patients are under 35 years of age. We realized that these cases formed a distinct group demanding special serv-

ice, and in January, 1913, we organized our new work, the first work in mental hygiene to be undertaken among Jews as far as we know. The New York Foundation gave us $1,000 the first year on condition that we would raise $3,500 more. As a result of the first year's work the New York Foundation gave us for the second year $3,500 on condition that we raise $5,500 in addition. This we have agreed to do, so that this year we shall expend $9,000 on mental hygiene work. We have two clinics, one uptown and one downtown, a staff of expert psychiatrists and medical social workers, of which Dr. Minas S. Gregory, resident alienist at Bellevue, is chief. In these clinics we are caring for the border-line cases in the hope of saving them from the insane asylum; and for the patients on parole from the insane asylum in order to forestall a relapse.

An unanticipated part of our work is with the deportable insane. A man or woman who develops insanity within three years after entering America is in danger of deportation. An amendment to the new Immigration Bill makes the time five years. Several months ago a man rushed into our office in a state of great agitation and showed us an official letter in which he was informed that the government within two days would deport his wife, then in the Manhattan State Hospital. Through telegraph and telephone with Washington we finally secured a stay of deportation in order to give us an opportunity to investigate the case. The government had decided to deport on the ground that this woman was suffering with incurable insanity and was therefore likely to become a public charge. Our doctors were of a different opinion, and advised us that the woman would probably recover within six months. We secured from the government a further stay of six months. The woman is now cured and is safe with her husband and her children. Had it not been for our intervention and care this woman would have been torn from her husband and children, would have been sent back to Europe and, without doubt, would have become chronically insane as a result of hardship and suffering. Many officials charge us with a large proportion of the insane and the cost of these insane to the State. No one, however, knows the facts. We

therefore propose to make an investigation into the status of the Jewish insane in the State of New York. This investigation will cover both the medical and social aspects of each case, and our experience leads us to suspect that many surprising and decisive facts will be brought forth. The investigation, I believe, will show a relation between insanity and industrial strain and between insanity and immigration that will startle the uninitiated. Men and women come to this country from the simple peasant or town life of Eastern Europe. In the highly complicated life of New York they are unable to adjust themselves to new conditions or to cope with the complex problems. The result is they break down mentally and go insane as others break down physically and develop tuberculosis.

A new section just being launched and one that has awakened much interest in the Congregation is to deal with the subject of industrial welfare. Our plan as now perfected is to organize the employers of the Free Synagog into a society in order that we may help them do jointly what they can not do individually. All large business concerns and corporations are establishing in their plants welfare departments, not as a philanthropy, but as an investment, and to some degree as a matter of industrial justice. The small employer finds this work unprofitable and impossible. But the small employers if organized into a section will gladly do collectively what they can not and will not do singly. The work will be directed and supervised by a committee that will be composed of employers and employees elected from the shops and factories affiliated with the section. The experiment has been underwritten for one year, and it is our purpose in the first year to study and to improve the physical, economic and social life of the employee. In addition to this, we shall have an opportunity to deal directly with the employers of the Synagog, and it is our earnest hope to do something in the way of socializing the industrial life represented in our institution. We want to make the Synagog a real and vital force in the solution of our industrial problems and in the furthering of industrial reform. This experiment is a direct and immediate application of principle to practice. It is to our minds a legitimate and imperative religious activity,

and will do much to acquit the Synagog of the charge that we are more concerned with the narrow-minded complacency of the employer than with the broadly-based welfare of the workers. Dr. Lee K. Frankel, probably the foremost Jewish social worker, has accepted the Chairmanship of this committee.

Thus far I have described the major sections of our work. Time permits me merely to mention our other activities. We have two summer camps, one for boys and one for girls, toward the support of which the children of the religious school have this year raised $1,000. We have two sewing circles that make clothing for our poor and a storeroom from which we distribute clothing to the people that we serve. We have a Post Graduate Course for nurses and others who wish to prepare themselves for Medical Social Service, and Conferences during the year on social service subjects at which experts deliver the addresses. The Conferences this year will deal with the general theme of industrial welfare and the program we have prepared is as follows:

EVENINGS.

OCTOBER 21, 1914: *Unity in Social Work.*

Dr. Edward T. Devine, New York School of Philanthropy.
Dr. Lee K. Frankel.
Dr. Stephen S. Wise.
Report by Rabbi Sidney E. Goldstein.

DECEMBER 16, 1914: *Industrial Welfare Legislation.*

Mr. C. W. Close, Manager, Bureau of Safety, U. S. Steel Corporation.
Mr. John B. Andrews, Secretary, American Association Labor Legislation.
Hon. Abram I. Elkus.

FEBRUARY 17, 1915: *Sanitation.*

Prof. C. E. A. Winslow, Director, Division Publicity and Education, State Department of Health.
Dr. George M. Price, Joint Board of Sanitary Control, Cloak, Suit, Skirt, Dress, Waist Industries.

APRIL 21, 1915: *Safety.*

Mr. Arthur Williams, President, American Museum of Safety, New York Edison Co.
Dr. W. H. Tolman, Director, American Museum of Safety.

AFTERNOONS.

NOVEMBER 18, 1914: *Vocational Training.*

Miss Florence Marshall, Principal Manhattan Trade School.
Miss Jean Minor, New York Child Labor Committee.

JANUARY 20, 1915: *Conditions of Labor.*

Mrs. Florence Kelley, General Secretary, National Consumers League.
Miss Frances Kellor, Labor Department, State Trade Union.

MARCH 17, 1915: *Reform Legislation.*

Miss Pauline Goldmark, Department of Labor, Division Factory Inspection.
Mrs. Frederick Nathan, National Consumers League.

We have four paid workers especially trained in Medical Social Service, but the greater part of our work is done by our volunteers. These volunteers form a society composed of both men and women, drawn directly from the membership of the Synagog. They come to us inexperienced and undisciplined and we conceive it to be our first duty to teach them the technique of social service. For this purpose we have training classes and lectures and field work. The elementary course covers Social Diagnosis, Social Treatment, and Social Agencies. The more advanced course deals with Social Elements, Social Structure, and Social Surveys. We have in preparation for next year a third course that will take up Modern Social Movements and Contemporaneous Social Reformers. Through this training and experience, some of our volunteers have become most expert and have learned to do the work with the utmost satisfaction to themselves, and with the least amount of damage to the people they

assume to serve. Personally, I believe firmly and emphatically in the volunteer, when properly disciplined and carefully directed. Not only does the volunteer supplement the activities of the paid worker and so help us to extend our service, but the volunteer is of great value in another way. The volunteer in most cases brings to the work qualities not always found in the paid worker, namely, education, refinement, culture, a deep sense and understanding of human nature and life's problems, qualities that are essential for successful work with the poor, the ignorant, the uncultivated and the incompetent.

On the other hand, this work is of great advantage to the volunteer. The personal contact with conditions, the first-hand dealing with individuals and families, broken down and blighted by disease, the study and discovery of the causes of distress and the sources of misery, all open the eyes of the volunteer, enlarge the horizon and enrich life with a deep and wholesome knowledge of facts. The volunteer soon ceases to be a spectator. He gets inside of life and learns how pathetically human the poor really are. They differ from the better circumstanced, he discovers, not in kind, but in degree. They are made of the same material, are moved by the same instincts and aspirations. They do just what others would do in similar situations and bear their burdens with as little whining and as much heroism as the volunteer himself. Kinship in the social sense is a good lesson to learn. But the thing that social service teaches the volunteer most indelibly is the utter deception and aimlessness of much that passes under the name of charity. It makes him see how absurd and futile it is for a man to contribute $100 a year to a relief organization and then unintentionally and even unconsciously to turn out annually in his shop or factory more cases of distress than ten times his contribution can hope to cover. The wife of a member of the Synagog once expressed a desire to see our work. We invited her to visit Bellevue Hospital, and among the patients that afternoon was a young girl of eighteen who was suffering with tuberculosis. The woman was deeply affected. "Dear, dear, isn't it dreadful that this young girl should have consumption!" She had heard something of the relation of sweatshops to tuberculosis, and, turning to the girl,

she asked, "Have you ever worked in a factory?" "Yes, I have worked in factories for several years." "Dear, dear, isn't it terrible that these shops and factories should be permitted to affect our people in this way! In what factory did you work last?" The girl innocently named the factory owned by the woman's husband. I ought to add that both husband and wife are now among our most earnest and ardent social workers.

What are the results and conclusions? We find, in the first place, that the Social Service Department introduces into the congregational life a new and vital center of interest. Men and women today are interested in social work and in social reform, but this interest is generally latent and vague and volatile. The Social Service Department gathers together, organizes and capitalizes this scattered, unharnessed, unutilized force and directs it into constructive action. From this new center of interest radiates an influence which we can see operating in all directions. It permeates the congregation and penetrates the mind of every member. It makes the members of the Synagog familiar with social needs and gives them a clear and concrete picture of social reconstruction at work. It prepares their minds for an understanding and acceptance of the social message and strengthens their faith in our insistence that the Synagog shall be above all else an instrument of service, that the congregation shall be a weapon fashioned in the hands of the leader, a flashing sword with which to cut down the evil and to guard the good. When the preacher describes some condition of social distress and injustice, the members say to themselves, "You are indeed correct, for our eyes have seen the things of which you speak". And when, from the pulpit, there comes the call, "Something must be done", again and again has rung out the strong and earnest response, "Something will be done, and we shall do it".

In the second place, we find that the Social Service Department relates the Synagog to the whole movement of Social Reform. The Synagog, through the Social Service Department, is participating in the promotion of that section of social welfare in which it has acquired most experience and in which it can advise with some degree of expertness and authority. Not only

has the work we have done in medical social service, in tuberculosis, in mental hygiene, made the Synagog a force in the field of Jewish philanthropy, and a force that has wrought a reformation in some of the work done in New York City, but the Synagog is represented through its Social Service Department in every large body in New York City concerned with the public health. Dr. Wise is a member of the Ambulance Board of New York and a member of the Committee on Mental Hygiene of the State Charities Aid Association. In addition, we have members on the Advisory Council of the Board of Health, of which Dr. Goldwater is Commissioner; we are members of the Federated Council of Public Health Agencies of New York, of the Conference on Hospital Social Service, of the Conference of Charities and Correction, city, state and national. Our membership in these bodies, we believe, permits us to take an active part in the reordering of our social life and to make the Synagog, and through the Synagog religion, a recognized social factor. We would not be invited to cooperate with other social agencies, and we would not be consulted in committees were it not generally known and acknowledged that we are a practicing institution, were it not true that our social creed is confirmed and sustained by our social work.

In the third place, we find that the Social Service Department is helping the Synagog to recover its lost leadership in social work and social reform. There was a time when the Synagog both inspired and directed the social work of the community, but this is scarcely the situation today. Jane Addams and Graham Taylor, witnesses most competent to testify on this point, both regret that Church and Synagog today take no active part in social reconstruction in America. There are many reasons for which the Synagog has lost is leadership; the most important and the fundamental reason in my judgment is this, social service work and social reform have, in the last twenty-five years, become expert and scientific, and the Synagog has not. If the Synagog wishes to retrieve its lost ground and reassume its rightful place as a leader in this field, it can do so only by becoming scientific and expert likewise. Whatever position and power we have achieved in social service

in New York is due entirely and altogether, we are convinced, to the fact that from the leader of the Synagog down to the least of us we have tried to train ourselves in the principles and standards and practice of efficient social work. We of the Synagog are called into consultation solely because Dr. Wise and all associated with him are students and toilers in the field of social service. It is our daily prayer that we may grow from strength to strength in order that we may be permitted to make religion an active force in communal affairs. Ultimately, we trust it may be given to the Synagog everywhere to redeem our agencies and institutions and much of social reform from the hands of such among us as are Jews merely by accident of birth, but who do not represent the Jewish social conscience at its highest, who seek office and position in our social institutions not because of the social service they can thereby render, but because of the social prestige and power that they can in this manner secure. It is our conviction that no man should be suffered to hold office in an institution supported by Jews and maintained for Jews unless he himself is a Jew in the finest and most unselfish sense of the term.

Almost every congregation in the country is doing some form of social work, more or less directly and systematically. Some Synagogs perhaps are repeating our own experiment in part or in whole. In order that each one may know what the other is doing, and in order that the experience of all may be put at the service of everyone, I would recommend that a committee of this Conference be instructed to study this question in order to present to the members next year a program of social service work adapted to the use of the Synagog and which each Synagog will be able to adopt and develop as circumstances will allow. Social service classes and a laboratory for research and experiment in Jewish social welfare problems should be established in every Synagog in America. This, more than anything else, would help us to realize the social ideals of prophetic Judaism. It would religionize our social life and would socialize our religion. It would help us to work out our social ethics and relationships and would eventually democratize our conception of the deity. It would aid us to rearrange our social life in

such a manner that there would be less room for the social injustice and social iniquities from which we at present suffer, and would make God what He was said to be in the days of the prophets, the Father of all men, the Avenger and Guardian of the fatherless, the widow and the weak among His children on earth.

It would be most indelicate on my part to praise in his presence the man who possessed the wisdom and power to found a Synagog which would have both a social message and a Social Service Department, but I may, without impropriety, I think, quote the words of one who knows the facts, even as I do: "The inspiration for all this work comes from the one man who has stamped his personality upon the Free Synagog and on all its activities, and who has become a recognized force not only in our community, but in the nation. He has, by his dominating power, and depth of vision, blazed a new trail for a new religion in an old faith, and he has now behind him a large and growing body of earnest men and women who believe in him and his deeds, and who recognize his strength and his Judaism." This tribute, written by Mr. Benjamin Schloss, Chairman of the Social Service Board, is seconded by every member of our institution and no less sincerely and affectionately by him, who for seven years has enjoyed the privilege of serving as the assistant to Dr. Wise.

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REVIEW OF "RELIGION IN SOCIAL ACTION", BY GRAHAM TAYLOR

RABBI HORACE J. WOLF

Dr. Graham Taylor, the author of "Religion in Social Action", has a record of service to society and religion that might well content any man; his has been a virile, militant part in every effort to arouse the social conscience and to attack social wrongs both in his community and in the country at large. This book, "Religion in Social Action", could never have been written by a theologian in his study; the whole message has been developed from experience with living people in the shifting conditions of a busy world. As Miss Jane Addams puts it in her introduction: "Dr. Taylor sees the need of more religion in all departments of life, and he longs for the help of organized religion in the various efforts for social amelioration which are now too often carried on without its leadership and sometimes without its active participation."

On analysis, the book falls into two parts. The first concerns itself with an attempt to show that Christianity's traditional mission of "saving souls" can not be successful if the "saved soul" is to live in "unsaved" surroundings; evangelized souls are too frequently undone in an unevangelized environment. Note how significant is this plea for a shifting of Christianity's focus! During more than two-thirds of its career the church so stressed the value of the individual and isolated soul that property and wealth and all other material agencies that affect the earthly life of man were altogether disparaged and poverty was exalted to the rank of a virtue having inherent worth. Under such conceptions of the soul and human life it is evi-

dent that the church could not but scorn the belief that the soul could profit by a change in material and social circumstance;

"We may not hope by outward change to win
The comfort and the joy whose sources are within"

sang one of its poet-apologists. Christianity was too preoccupied with the eternal to concern herself with the temporal; to all dissatisfaction over the inequities of the visible world she answered with mystic promises of the world to come. But what was once her strength has become her greatest weakness. As a result, many of her interpreters are abandoning the traditional viewpoint; to quote Prof. Rauschenbusch: "If the saints that lie buried under the stone floor of some ancient European church could rise and listen to a modern sermon they would find their gospel turned upside down." And when Dr. Taylor writes that "the emphasis which used to be placed so exclusively upon the future life has shifted a more proportionate part of its weight to the salvation of the present life", we can not but feel that Judaism, which has always upheld the importance of the here and now, may read an acceptance of its point of view. If the cross is not to symbolize the traditional individual self-sacrifice, acquiescent poverty and submissive inequality, but rather warfare for social justice, then Christianity, juggle with New Testament texts as she may, is forsaking her historical position and enlisting under the banner of prophetic Judaism. This turning away of Christianity from her century-old doctrine that the evils and hardships of life are not only to be endured, but even invited in the expectation of regard in the next world is witnessed not only in Dr. Taylor's book, but in the writings of Walter Rauschenbusch, Shailer Mathews, Henry Vedder, Francis Peabody and R. J. Campbell; this "new theology" should be most heartening to the followers of the faith that first enunciated the message of a social religion based on justice between man and man.

In the second, and more important, part of his book Dr. Taylor shows how religion is to get into social action. He says that the family is biologically the primary cell of the whole social organism. He proceeds to show the interdependence of

religious and family life, and proves that in view of this relationship infant mortality, overwork of women, child labor stealing the playtime and years of growth from the race, bad housing and corrupt city administration, making good homes impossible—that these are ultimately religious problems, because as Spencer has phrased it: "You can not get golden instincts out of leaden lives."

The chapter on Industry and Religion is especially instructive for those of us whose work lies in industrial centers where disputes between capital and labor are not infrequent, and in which we are constantly urged to take part. "There are at least three human interests", says Dr. Taylor, "in which both industry and religion set their value. At three points the industrial and religious valuations . . . can find a common denominator." Industry and religion test each other by the estimation in which both hold human life, high standards of living, and the self-sacrificing loyalty which makes for progress. I need not point out to you how frequently religion has attested the worth and sanctity of human life. But is religion to remain silent when this valuation of human life is not accepted by industry? This gap between the industrial and the religious valuation of human life occurs wherever industry overworks women, wherever it wastes child life, wherever it maims and wrecks and slays by preventable accidents. It would seem, then, that to make good its claims of responsibility for the lives as well as the souls of men, twentieth century religion must become interested in all concrete measures of industrial protection. And yet, until very recently, organized religion has ignored the working people of America and allowed them to stand almost alone in their hard and heroic struggle for self-protection. But more and more religion's valuation of a human life is being embodied in the economic and industrial world; in every protected piece of machinery which keeps the fingers on the hand and the hand on the arm, in every hygienic and sanitary regulation, in every life-saving appliance on the waterways and railroads of the land, in every humanitarian law devised for the preservation of the workers—by all these industry accepts the religious mandate touching the sanctity of human life. And where men are still

struggling for these or similar industrial standards the voice of the religious representative should be heard in no uncertain, hesitating tones.

The standard of living affords the second ground on which religion and industry can meet. For the standard of living must become compatible with the value of life. "If this is the kind of a man or a woman religion urges me to be", says the worker, "I should be given the chance to earn the living of such a man or woman." And what is this standard of living for which the toilers strive? "Interpreted in human terms", says Dr. Taylor, "the standard of living means the rest which the son of a working mother thinks she should have in her old age, the exemption which his wife should have from wage-earning in order to mother his children, the schooling his boy or girl should get before going out into the working world." Surely there is a growing tendency on the part of employers, which can be seen by the most superficial observer, to appreciate that the struggle of working people to raise and maintain their standard of living is due to the best that is in them and not to the worst. And religion, again, must second every endeavor along this line because the rising standards of living, as exemplified by the above instances, are based in large measure on the ideals of manhood and womanhood and childhood which religion has continually held before men. It follows, then, that where these ideals are still mere visions religion must lend a hand.

The third common ground for religion and industry is found in the fact that both have endeavored to imbue men with the spirit which will lead them to sink their personal, selfish aims in united effort for the common good. Religion has preached a loyalty which places family, party, country or faith before self; it has hallowed the memories of those who have given their all for folk, fatherland or religion. But it is strange, as Dr. Taylor points out, that these virtues become vices, and those who practice them become sordid conspirators, when associated with united efforts on the part of workers to save or exalt their standards of living. There is evidence, Dr. Taylor urges, that "our moral sense has lagged behind that of the industrial world when our ethics sees nothing incongruous between sanctioning

the twentieth century method of combining all possible resources for the sake of profits and condemning the workers to bargain with their employers under the antiquated and discarded method of individual industry. The union of laborers can not differ, per se, morally and as an economic necessity from a combination of capitalists or the communion of members of the same religious faith."

As a constructive conclusion to this chapter, Dr. Taylor points out definite ways in which organized religion and organized industry can cooperate. He instances that they might work together to ascertain the actual conditions under which work is being done and the workers are living in any community. Each sphere owes it to itself and to the other to know and to make known whatever is conditioning life for better or for worse. If organized religion is ignorant of the facts it stultifies its own aims and hopes, prayers and preaching. If employing interests are concerned only with the profit and loss ledgers and are indifferent to the well-being of the human material entrusted to their care they are sowing the seeds of despair and conflict. If labor organizations refuse to take into consideration the conditions of the trade and market which the employers are facing, as well as the working and living conditions under which they themselves work and live, they are in no position to get or keep their demands.

There is no denying Dr. Taylor's contention that many of this country's most tragic labor struggles were due either to a refusal on the part of capital to see conditions as they were described by labor or to a rejection on the part of labor of the facts presented by capital just because both parties assumed that the selfish motives discolored the reports. Instances in point are the conditions that existed in the Chicago stockyards, which had been made the subject of protest by labor organizations years before the government forced the employers' hands, and, on the other side, the "campaign by dynamite", which brought organized labor into popular disrepute, and which might have been prevented had it not been for labor's distrust of all information not of its own gathering. "Is it not possible", asks Dr. Taylor in one of the most notable passages in his book, "yes, even probable, that

if a third party, commanding public confidence, were known to be accurately informed of living and working conditions, the other two parties directly at issue would have less occasion for distrusting, misunderstanding, and fighting each other? Would not each of them fear an informed and aroused public opinion more than they do each other? Would they not be more inclined to get together in the face of the facts thus firmly held between them by those friendly to both? Is it not the function of religion thus to anticipate and prevent injustice and discontent, misunderstanding and strife?"

In the chapter entitled "City and Church" the author calls attention to the fact that the city or body politic has taken over functions that were once the peculiar possessions of organized religion; examples are the distribution of alms, the protection of the widow and the orphan, the healing of the sick, the dispensation of education, etc. Special social institutions or organizations have been called into existence to cover fields once the special territory of religion. This does not mean that religion is losing its function, is being displaced or superseded. But, on the contrary, these changes indicate that religion can not contain itself, nor can it be contained within the limits of special buildings or narrow creeds, but that religion is being embodied in organizations which are the possession of the entire community. However, the primary task of religion is as great today as it ever was, the task, namely, to generate the spiritual force which will impel the citizens towards civic idealism, towards unselfish service for the collective good. It needs to inspire all who come within the radius of its influence to express their religion in the political and civic terms of real life. Dr. Taylor predicts, and which one of us does not hope that his prophecy will be fulfilled, that "the time is not far distant when neither a church member nor a citizen will be thought 'good' if his citizenship is not really as good as his church membership demands manhood or womanhood to be". Personal virtue will be measured by the effectiveness with which it promotes public virtue. A town will be judged not only by the individual righteousness of its people, but by their standards of public life and by the social conditions for which they are responsible. "The efficiency of organized

religion will be tested by the extent to which social environment and town government make it easier to be good and harder to be bad."

In his final chapter, Dr. Taylor discusses the relation between the Church or Synagog and the community. The function of organized religion in the community is succinctly expressed in three ways: a church or synagog is to give a formative ideal of what the city is to be and to do; to initiate, support and inspire all movements and agencies for the realization of civic ideals and to gather and direct the power of a self-sacrificing public spirit, which is the only force capable of fostering permanent social progress. Who can deny that the possession of such a broad outlook on the part of a synagog or church will deliver it from that detached, institutional self-consciousness which atrophies spiritual purpose and power? Who does not know synagogs, as well as churches, which have forgotten that they were meant to be only means to ends, instruments in the serving of the common life? Who has not seen synagogs and churches, often the pride of their own members, that made no contribution to communal ideals or progress, that were in no way identified with the real life of the community?

Here, I believe, is the justification of institutional synagogs and churches. In those places where other institutions—the homes, the neighborhood centers, the municipal apparatus for social needs—adequately serve the demands of the community, organized religion should content itself with encouraging and endorsing them. But where they do not serve their purposes, or where they do not exist at all, it is obligatory for the Synagog or the Church to step into the breach.

To summarize Dr. Taylor's position: four grave questions confront our democracy; these are the sanctity of the family, the training of youth to good citizenship and good character, the purification of the municipal life of our great cities, and the relations of capital and labor. It is right and proper that religion cease contemplating the heavens above and turn its gaze to the earth beneath, that it gird its loins for social action. Or, as a Unitarian minister in my own city put it: "We already count a human soul so valuable and precious that we have re-

fused even God permission to damn it"; it remains for us to be just as earnest in our preachments against any social conditions created by man that would destroy it.

The spirit in which this book has been written commends it highly; there is no bitterness. Its pages are mellow with the hope of one who though looking steadily at the worst is able to believe the best. A righteous indignation has its part in social religion; but beyond indignation and rancor lie the broad meadows which are quickened into fertility by the sun of friendliness and the willingness to believe that all poor human nature asks is a chance to do its best. This is the tone of Dr. Taylor's book—sane and hopeful; it is a welcome addition to the writings of a new order.

Isaac Mayer Wise

Founder

of the

Central Conference of American Rabbis

and

First President

1889-1900

Deceased Members

SAMUEL ADLER, New York City.....1891

LIEBMAN ADLER, Chicago, Ill..... 1892

M. SOLOMON, Appleton, Wis.....1892

HEINRICH ZIRNDORF, Cincinnati, O.....1893

HERMAN BIRKENTHAL, Hamilton, Ont.....1893

HENRY M. BIEN, Vicksburg, Miss.....1895

LEON STRAUSS, Belleville, Ill.....1895

AARON WISE, New York City.....1896

ISRAEL JOSEPH, Montgomery, Ala.....1897

DAVID FEUERLICHT, Owensboro, Ky.....1897

IGNATZ GROSSMANN, Chicago, Ill.....1897

ISAAC M. WISE, Cincinnati, O.....1900

I. STEMPLE, Yonkers, N. Y.....1900

ABRAHAM LAZARUS, Houston, Tex.....1900

OSCAR J. COHEN, Mobile, Ala.....1901

AARON LOEWENHEIM, Chicago, Ill.....1901

ADOLPH MOSES, Louisville, Ky.....1902

BENJAMIN SZOLD, Baltimore, Md.....1902

MOSES MIELZINER, Cincinnati, O.....1903

GUSTAVE GOTTHEIL, New York City.....1903

E. K. FISCHER, Chattanooga, Tenn.....1903

LIPPMAN MAYER, Pittsburgh, Pa.....1904

AARON NORDEN, Chicago, Ill.....1905

H. J. M. CHUMACEIRO, Curaçao, Dutch West Indies.....1905

ISAAC SCHWAB, St. Joseph, Mo.....1907

RAPHAEL BENJAMIN, Brooklyn, N. Y.....1907

EMANUEL L. HESS, St. Paul, Minn.....1907

JUDAH WECHSLER, Indianapolis, Ind.....1907

ALOIS KAISER, Baltimore, Md.....1908

BERNARD FELSENTHAL, Chicago, Ill.....1908

JACOB VOORSANGER, San Francisco, Cal.....1908

SOLOMON SONNENSCHEIN, St. Louis, Mo.....1908

ADOLPH M. RADIN, New York City.....1909

JOSEPH HERZ, Columbus, Miss.....1909

L. WEISS, Bradford, Pa.....1909

SIGMUND MANNHEIMER, Cincinnati.....1909

BENJAMIN A. BONNHEIM, Cincinnati.....1909

EPHRAIM FELDMAN, Cincinnati.....1910

JACOB S. JACOBSON, Chicago, Ill.....1911

ISRAEL AARON, Buffalo, N. Y.....1912

VICTOR CARO, Milwaukee, Wis.....1912

MICHAEL MACHOL, Cleveland, Ohio.....1912

DAVID BLAUSTEIN, New York City.....1912

SOLOMON H. BAUER, Chicago, Ill.....1913

HENRY J. MESSING, St. Louis, Mo.....1913

ISAAC L. LEUCHT, New Orleans, La.....1914

PAST PRESIDENTS.

ISAAC M. WISE.....1889-1900
JOSEPH SILVERMAN.....1900-1903
JOSEPH KRAUSKOPF.....1903-1905
JOSEPH STOLZ.....1905-1907
DAVID PHILIPSON.....1907-1909
MAX HELLER.....1909-1911
SAMUEL SCHULMAN.....1911-1913
MOSES J. GRIES.....1913-

PREVIOUS CONVENTIONS OF THE CONFERENCE

1889.....Detroit, Mich.
1890.....Cleveland, O.
1891.....Baltimore, Md.
1892.....Washington, D. C.
1893.....Chicago, Ill.
1894.....Atlantic City, N. J.
1895.....Rochester, N. Y.
1896.....Milwaukee, Wis.
1897.....Montreal, Canada
1898.....Atlantic City, N. J.
1899.....Cincinnati, O.
1900.....Buffalo, N. Y.
1901.....Philadelphia, Pa.
1902.....New Orleans, La.
1903.....Detroit, Mich.
1904.....Louisville, Ky.
1905.....Cleveland, O.
1906.....Indianapolis, Ind.
1907.....Frankfort, Mich.
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1909.....New York, N. Y.
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